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LITERATURE.

Egypt and Syria; their Physical Features in relation to Bible History. By Sir J. W. Dawson. (The Religious Tract Society.)

THE Atlantic Ocean, its history and its physical problems, with which the distinguished President of the British Association dealt the other day in so masterly a fashion at Birmingham, is a subject more vast, but scarcely more interesting, than that which forms the text of his excellent little book on Egypt and Syria. Visiting these historic lands as "a geological observer," Sir William Dawson looked upon most things from the standpoint of an independent student, caring more for obscure ethnological puzzles and prehistoric evidences than for the schools and monuments of ancient Egyptian art, and concerning himself less with questions of chronologies and dynasties than with Pleistocene and post-glacial periods. Thus treated, the well-worn paths of Egyptian and Syrian travel disclose new points of view at every turn; and subjects already done to death in the pages of tourists and savants emerge into fresh vitality. We behold the scenery of prehistoric Egypt, as in a panorama painted by the hand of a master. We see the blue waters of the Mediterranean washing the foot of the pyramid plateau at Ghizeh, and the Mokattam Hills forming a promontory at the head of that great bay which is now the bed of the Delta. A long gulf extends hence nearly as far as the first cataract, receiving the waters of the primitive Nile somewhere in the neighbourhood of Silsilis. As regards the deposit of Nile mud and the length of time which it has probably taken to build up the alluvial plain of the Delta, Sir W. Dawson inclines to estimate the present annual rate of deposit at one-fifteenth of an inch, the rate in earlier times being, he considers, much higher than now. This would give about 5,400 years for the formation of the great garden of Egypt, and would limit the colonisation of that part of the country to a date of 5,000 or 6,000 years ago. This hypothesis rests, however, on the above assumption as to the rate of deposit, and is at variance with the views of the majority of experts, who accept one-twentieth of an inch as the present average. That a point of such great historical and geological importance should even admit of these differences of opinion seems, to the unscientific reader, sufficiently extraordinary. Few phenomena, one would think, should be more easy of observation, or more readily reducible to certainty, than this, which demands nothing more than a series of carefully conducted measurements year by year.

It is interesting to find Sir W. Dawson

concurring on scientific grounds with that most ancient tradition which places the primitive capital of Menes at Thinis, now Arabat-el-Matfûon. He supposes the first immigrants to have made their way, not by the isthmus of Suez, but by the present Koseir route through the valley of Hamamat, from the shores of the Red Sea. This would bring them out into the Nile valley just where the great plain widens onward from Denderah to Thinis, and upward to Siout. Even if they came by the isthmus, Sir W. Dawson is still of opinion that, finding the Delta yet uninhabitable, they would have pushed on as far as Thinis, and there have pitched their first settlement.

"And what," he asks, "was the aspect of the Nile Valley in a state of nature? In its cultivated portions all is now so artificial and dependent on man that it is difficult to imagine a natural condition of the Nile. The river, the mud-banks, and the rocks, no doubt, are as they were; but what was the condition of the belt of cultivated ground when the first wanderer from the cradle of the human race looked out upon it, perhaps from some hill-top of the Arabian range, and ventured, with timorous steps, to explore the lower grounds bordering the great river? The higher portions of the plain were, no doubt, occupied with dense and tangled forests of palms, tamarisks, acacias, and sycamores, while the swamps were filled with tall reeds and papyrus, and pools were gay with the beautiful pale-blue lotus. This luxuriant vegetation would contrast on the one hand with the arid desert, and on the other with the verdureless mud-flats recently deserted by the water. We may add to the picture, crocodiles basking on the flats or sunning in the shallows, the unwieldy hippopotamus floundering in the waters, antelopes pasturing on the meadows, leopards, wolves, and jackals prowling in the woods and on the margin of the desert, swarms of wild-fowl over the marshes and in the swamps, and multitudes of fish in the waters. It must have appeared on the one hand a solitude terrible in its luxuriance and its monsters, and on the other a garden of the Lord in its riches and fertility" (pp. 38, 39).

If it is not always possible to concur in Sir W. Dawson's notions of historic antiquity—as when he says that "the first builders of Old Memphis must have been the immediate descendants of the survivors of the Deluge, and, perhaps, contemporary with some of them"; and when, again, he declines to assign an earlier date than 3000 B.C. to the first colonisation of the Nile Valley—his conclusions and opinions upon a variety of topics which we have hitherto been accustomed to examine from only the archaeological point of view are always original and valuable. In his estimate of the great Hyksos problem, he entirely agrees with Dr. Hamy, Lenormant, and Prof. Flower, in pronouncing the type to be "decidedly Turanian or Mongol," and resembling that of the aboriginal races of North America. "One of the figures in the Boulak Museum might pass for the portrait of a Chippewa chief (p. 19)." On the etymology of that much-tormented word "Hyksôs," "Hykshôs," "Hykoussôs," Sir W. Dawson pertinently observes that

"if it is compounded of the word Huk or Og, and the tribal name Sos or Suzim, and means 'King of the Suzim,' then we have in these statues authentic portraits of representatives of these old pre-Canaanite peoples of Syria, so

much dreaded by the Israelites, the Anakim, Zuzim, and Zamzummin, who are mentioned by Moses in the Book of Deuteronomy as having preceded the populations of Palestine existing in his time" (p. 20).

Sir W. Dawson visited the site of Pithom, then recently excavated by M. Naville, and gives a succinct description of the ruins, the discovery of which he truly says has "thrown a flood of light" on the subject of the Oppression and the Exodus. Proceeding thence by way of the Wady Tumilat to Ismailiah, he made a careful examination of the shores of the Bitter Lakes, the result of which has been to convince him that only one place can be found to satisfy the conditions of the Bible narrative of the passage of the Red Sea—"namely, the south part of the [old] Bitter Lake, between station Zayid on the railway, and station Geneffeh" (p. 56). This conclusion supposes the Bitter Lakes to have at that time constituted an extension of the Gulf of Suez, which is also M. Naville's view, and which, as Sir W. Dawson is careful to point out, was advocated as long ago as 1860 by Mr. R. Stuart Poole, in his commentary on the Exodus in Smith's great *Dictionary of the Bible*.

That Sir W. Dawson writes on all that relates to prehistoric man with as much authority as on matters purely geological need not be said. His account of the bone caverns of Northern Syria (chap. vi.) is extremely interesting, and gathers up all the most recent facts relating to "the antediluvian or post-glacial cave-dwellers" of the Lebanon range and the Phœnician coast-line. These caves yield indications of prehistoric men of two distinct epochs, the earlier being contemporaneous with the woolly rhinoceros, and the later belonging to the present zoological era.

"The men of the rhinoceros age," says Sir W. Dawson, "are probably an extinct people. Like the animals on which they subsisted, they may have perished in that great diluvial cataclysm which closed the second continental period, and which we are now beginning to identify with the historical Deluge. In this case, the country may have remained unoccupied for ages, and when men returned to it, it had become tenanted by animals still living. The new people also, if we may judge from their implements, were more delicate manipulators of flint than their predecessors, and probably a less rugged and stalwart race, with more of art and less of vigour than the hunters who slew the great rhinoceros of the antediluvian plains. These were probably the aborigines whom the Phœnicians met when their ships first explored the coast between Berytus and Tripoli, with whom they may have traded or fought for the possession of the country, and whose descendants not improbably constitute some of the varied tribes inhabiting the region at the present day" (pp. 159-160).

To note one-tenth part of the points of special interest in Sir W. Dawson's book would carry us far beyond our present limits; but we must at least indicate his chapter on "The Jordan and the Dead Sea," his interesting and extremely probable identification of the site of "the altar of burnt-offering for Israel," dedicated by David on the spot where the temple of Solomon was afterwards built, and his startling array of arguments in favour of a new site for the hill of Golgotha.

It is unfortunate that so good a book should

be so badly illustrated. For the rest, it is simply and picturesquely written, demanding no previous scientific knowledge on the part of the reader; and it does not contain a dull page from beginning to end.

AMELIA B. EDWARDS.

The Autobiography of Edward, Lord Herbert of Cherbury. Edited by S. L. Lee. (Nimmo.)

THE well-known autobiography of Lord Herbert of Cherbury has long stood in need of a competent editor, and it has found one in Mr. Lee, who has for some time been marked out by his articles in the *Dictionary of National Biography* as a scholar capable not only of minute investigation, but of entering with broad sympathy into the characters of the personages whose lives he narrates. Not only in the present edition of Herbert's work are Mr. Lee's notes to the point, and not too numerous, but the introduction shows that he has seized the true spirit of that strange compound of vanity and clear-sightedness whose early life was depicted by himself; while his present edition has given us, in the "continuation" which follows, such knowledge as is attainable about Lord Herbert's later years.

If there is anything to be regretted, it is that Mr. Lee's acquaintance with the history of the Continent during the seventeenth century appears to be extremely slight. At pp. xvii. and xxi. he writes so as to leave an impression on his readers that Juliers is in the Low Countries; and his language would perhaps lead to the inference that he had not grasped very firmly the existence of the Truce of Antwerp. The charge brought against Herbert, at p. xxix., of ignoring the rise of Richelieu, is only explicable by the incorrect statement, made in a note to p. 244, that Richelieu "succeeded to power early in 1624." As Richelieu "succeeded to power" in August, while Herbert was recalled in the preceding April, and as the autobiography does not reach the month of August, no objection can be taken against its author for not mentioning Richelieu's elevation.

Still more remarkable is an insertion made by Mr. Lee in the text at p. 113. Herbert there states that Juliers was besieged in 1610 by the Prince of Orange, obviously referring to Count Maurice by his later title. Mr. Lee prints "the city of Juliers, which the Prince [Philip William] of Orange resolved to besiege." Very accurate, no doubt, according to the genealogist, but fatally wrong in relation to the character of the Spaniolised prince of the day. Mr. Lee is fortunately young enough to study his continental history as carefully as he has studied his English history, and he will surely find it worth while to do so.

SAMUEL R. GARDINER.

The Letters of Cassiodorus: being a Condensed Translation of the *Variae Epistolae* of Magnus Aurelius Cassiodorus Senator. With an Introduction. By Thomas Hodgkin. (Frowde.)

PROBABLY no two writers of the same period ever presented a stronger contrast than do the two principal authorities for the history of the Ostrogoths in Italy—Procopius and Cassio-

dorus. While the "Graeculus" may fairly be called a classic born out of due time—indeed, apart from the mere linguistic character of his idiom, there are but few "classical" historians who can be regarded as his superiors—his Latin-speaking contemporary is an exaggerated example of every vice of style characteristic of an age of literary decline. Not that Cassiodorus is so outrageously "barbarous" with regard to grammar and idiom: perhaps he is less so than most people would expect. The faults of his composition are not those of crudity, but of over-elaboration, according to the mistaken standard of his time, which demanded that every sentence should be loaded with as much ornament as it could possibly carry, and that no opportunity should be lost of introducing a classical allusion—the more recondite and enigmatical the better. It certainly never occurred to Cassiodorus that any person of taste could desire from him "more matter and less art." On the contrary, he pleads with ostentatious humility that the cares of a laborious life had prevented him from giving to his composition all the finish he would have wished, and that the lack of learning of those whom he addressed had often imposed on him the painful necessity of being quite vulgarly straightforward and intelligible.

Perhaps, after all, it may really be a matter of congratulation that Cassiodorus was not a better writer, for the preservation of the twelve books of the *Variae* is very likely a result of the admiration which was felt for their worst qualities. And certainly the *Variae* are, from the historical point of view, far too valuable to be spared. The most important half of this collection contains about 230 official letters written by Cassiodorus in the capacity of secretary to Theoderic. Whatever liberty may have been allowed to the secretary with regard to the expression, there is little doubt that the thoughts which these letters contain are for the most part due to the great Ostrogoth himself. The remaining documents are letters written by Cassiodorus in the names of the succeeding Gothic sovereigns, and in his own name as Praetorian Prefect, together with seventy-two *formulae* or models of official correspondence relating to such matters as the conferring of honours or the appointment of public functionaries. Altogether the *Variae* throw a wonderful amount of light on a singularly interesting portion of European history, which but for their aid would have been obscure indeed.

In the preface to the present volume Mr. Hodgkin explains that his abstract of the *Variae* was originally prepared to serve as a basis for the chapter on the constitution of the Ostrogothic Kingdom in *Italy and her Invaders*; but that, finding himself unable to work up the unexpectedly abundant materials into a consistent picture, he determined to offer his notes to the public in something like their original form. In so doing he has conferred a great benefit on all students of Gothic history. The laborious task of mastering the contents of the *Variae* is rendered far easier when one has at hand an abridgment, in which the author's flowers of rhetoric are stripped away, and the substance of the letters is presented in manageable compass. Without laying claim to the scholarship necessary to

criticise Mr. Hodgkin's "condensed translation" in detail, I may venture to state my belief that it will be found substantially accurate with regard to matters of fact, though (as might be expected from the circumstances under which it was produced) it is in minor points somewhat wanting in exactness. For instance, in the preface to the *Variae*, the words "cui dignitati occupationes publicae velut pedissequae semper assistunt" do not seem to be very well rendered by "a dignity which all other public employments wait upon like lacqueys." Perhaps Mr. Hodgkin has not really mistaken the sense, which is, of course, that the holder of the office is never free from pressing demands on his time; but the words of the translation do not readily suggest this meaning. Further on Cassiodorus says that there is need for the existence of different styles of writing, "ut varietas personarum congruum sortiretur eloquium." This surely means, "in order that the personages introduced may be made to speak in character," not, as Mr. Hodgkin puts it, "that the various sorts and conditions of men may each receive their appropriate address."

There are a good many passages of the *Variae* in which—owing, no doubt, to corruptions in the text—it is quite impossible to get any sense out of the words by any grammatical exegesis. In these cases all the translator can do is to make the best guess he can at the general sense; but sometimes Mr. Hodgkin seems to me to have made rather wild shots. In Var. viii. 17 he summarises one passage as follows:

"The father of Opilio was a man of noble character and robust body, who distinguished himself by his abstinence from the vices of the time and his preference for dignified repose in the stormy times of Odovacar. He was reputed an excellent man in those times, when the Sovereign was not a man of honour."

Whatever may be said of the other portion of this quotation, I think, at any rate, that the last sentence cannot be admitted as a correct translation of "His temporibus habitus est eximius, cum princeps non esset erectus." But has not the whole passage been misinterpreted? I am myself inclined to think that the statements about the elder Opilio here and in Var. v. 41 do not mean that he had held office under Odovacar; but, on the contrary, that he had fought bravely for Theoderic, and had, in his vigorous old age, been rewarded by a merely titular dignity, because he died before Theoderic was fully recognised as sovereign, and, therefore, before he had any more substantial rewards at his disposal. As to the text of the present passage, I suspect it might require rather drastic treatment. We shall see how it looks when Meyer's edition comes out. Meanwhile, by way of temporary patch, I think we may safely read *animo* for "amicitia," and probably *eum* for "cum," which will involve some alteration in the tenses of the verbs.

However, I must abstain from any more criticisms of this kind, which are apt to require for their exposition a much larger amount of space than is justified by their importance or their general interest. Of Mr. Hodgkin's introductory matter I have little to say but in approval. The sketch of the life of Cassiodorus is carefully and pleasantly written, and Mr. Hodgkin's estimate of the

man's character is just and kindly. While disposed, on the whole, to take a lenient view of Cassiodorus's somewhat Vicar-of-Bray-like political career, he does not, as some other writers have done, draw any unduly favourable inference from the fact that the "Variae" contain no letters relating to the lawless measures of Theoderic's last three years, or to the murder of Amalasuentha.* Obviously, in editing his official correspondence, Cassiodorus would be careful to omit any documents which placed his own conduct in an unpleasant light. The introduction also contains some very useful information respecting official titles and functions under the empire and under the Ostrogothic kings, and a good chapter on the chronology. The index to the volume is of unusual excellence, though not (as I think it should have been) quite exhaustive with regard to proper names.

HENRY BRADLEY.

Stories of Wicklow. By George Francis Armstrong. (Longmans.)

MR. ARMSTRONG is a poet of some mark, whose reputation will be fully maintained by these poems. But while in many respects they are excellent, they are faulty in one—they are too prolix. The book would be more valuable if there were less of it. Mr. Armstrong writes so fluently that he is tempted into redundancy where a better effect might be produced by compression. It may be said that diffuseness is common in narrative verse; but the art of the poet should be present in whatever he writes, and there is a failure of art when a page or more is occupied with what could be expressed with greater force in a few lines. I hope it is not heresy to say that one of the most delightful narrative poems in the language—Spenser's "Faerie Queen"—would be more delightful still if its beautiful passages were not obscured by the verbiage of other passages which are less pleasing. There is equally a failure of art when the poet avoids—if it can be said that a poet ever does avoid—all amplification. Absolute directness of speech can be used on the rarest occasions only, when a picture or a situation needs nothing to heighten its effect. But there is the widest difference between plainness of speech and the copious Muse of Mr. Armstrong. To adopt a standard which is in a manner suggested by the first of these Wicklow stories, let them be compared with Tennyson's "Maud." "De Verdun of Darragh," without being an imitation, bears some marked resemblances to that poem. But while "Maud" is an impassioned poem, it is also a finished work of art. It is entirely free from looseness or carelessness of form, and it would be difficult to point to a line of it that could be removed, or to a phrase that could be altered, without injury to the context. It is not in these respects that "De Verdun of Darragh" resembles it. The want of pause, of compactness and precision, observable in the following extract, characterises the whole poem, and more or less the entire book. "De Verdun of Darragh" is

the story of a good man's love, thwarted in its earlier stage by a bad man's wickedness. Part of the story is enacted in Italy, and the lover, to get relief from his troubles, throws himself into the excitement of the Italian War of Independence. The passage quoted begins the second part of the poem, and is an apostrophe to the town of Turin:

"Fair city, laved by that majestic river
Whose fructifying streams through years of
glory
Have graced the Lombard's towered plains that
never
Shall fade in fame or be outshining in story—
Torino, in whose midst the heights of snow,
Dreamlike amid the morning's roseate glow,
Or darkening in the thunder-storm's caress,
Or vivid in hot noonday, the eye meets,
A presence everywhere, and which per-
vade
With Nature's influence (of her loveliness
Or of her sternest forces born) thy streets,
And woo the sense with beauty or o'er-
shade
With wonder and fear—blest fountain may'st
thou be
For Italy of joy and hope and might,
While Freedom, breaking up the reign of
night,
Irradiates from thy heart from sea to sea!"

I am glad to have got through the ungracious task of pointing out what may be the only defect—and is certainly the only serious defect—in a volume which possesses many charms. These "Stories of Wicklow" are all conceived and written in the true spirit of poetry. They abound in descriptions of natural scenery in which the eye and heart of the poet seem to be accompanied by the hand of the painter; and they give forcible expression to some of the deepest and most complex feelings of the human breast. The passion of remorse, in conflict with other and more terrible passions, has seldom been more vividly depicted than in the grim story, "The Wraith of De Riddlesford's Castle." "The Fisherman," which is stated to be a true narrative taken from the lips of a Wicklow seafarer, enshrines with an altogether natural pathos the loving sorrows of one of a class of men whose natures are often as tender as their lot is hard. Nearly all the poems in the volume are narratives, containing incidents which connect them with Wicklow; but the reader will find interest less in the events of the stories than in the descriptive and thoughtful passages which exalt the stories into poems.

A few short poems are added, one or two of which are of a higher order than the tales. The following, for instance, is unexceptionable for its inspiration and its finished beauty of form:

"IN THE MOUNTAINLAND.
"Dread Spirit that, whate'er the uncertain tongue
Of crude Conjecture unto credulous ears
May stammer, still to me, with heart yet
young
To learn, to feel, from out the measureless
years
Speakest, and everywhere through earth, sky,
sea,
Dost palpitate in ceaseless energy—

"Be it mine, while here these senses vibrating
Reveal Thee, life to life, to watch the play
Of Thine abounding forces, and to sing
Thy might, Thy love, Thy beauty, day by
day
Gathering the tokens of Thy various power
In midnight storm or iris of the shower.

"And is this idleness—to sit alone
Morn after morn above the moving sea,
Bending the ear to every separate tone
Amid its multitudinous harmony,
That comes from its great depths' unceasing
roar
Far off, or sighs along its voiceful shore;
"To watch its myriad motions hour on hour,
Each fleeting shadow and light that gleams
and flies,
On days of off-shore winds, when sun and
shower
And hurrying cloud with ever-varying dyes
Career across its breaker-whitened deeps
Where, light in gloom, the glimmering sea-bird
sweeps;
"And treasure in the inmost of the mind
Its every delicate colour, swirl, and sound,
As some most precious hint of Thee; and find
Fit words wherein to hold their beauty
bound?
Or lie upon the mountains when the spring
At last has set the slow woods burgeoning,
"And brood upon the valleys lovingly,
Learning the thousand hues that flame and
glow
On every brightening bush and kindling tree;
Or when glad tempests o'er the woodlands
blow,
Warm in some sheltered mossy nook reclined,
Count every cadence of the wandering wind;
"That so I may a nearer commune hold
With Thee, who to deaf ears alone art dumb,
And, back returning to a world grown cold
Amid Thy signs to Thee from whom they
come,
Some unexpected sweetness I may bear
To waken wonder or to shame despair?"

GEORGE COTTERELL.

"The History of India as Told by its own
Historians."—*Gujarât.* By the late Sir
Edward Clive Bayley. (W. H. Allen.)

EARLY in the fourteenth century, when the Sultan of Delhi returned to his capital after settling some disturbances in Bengal, he was met by his eldest son, who "received him with magnificence in a wooden pavilion erected for the occasion. During the ceremonies the building gave way, and the Sultan, with five other persons, was crushed in the fall." Chance, or—if suspicion be allowed play—crime, thus secured the succession of Muhammad Taghlik to the throne of his father; but a reign commencing in blood ended in disorder. Province after province rose in rebellion, and the entire country became a scene of mingled strife and desolation. In the quaint language of the native historian, Ibn Batuta, "the greatest city in the world [Delhi] had the fewest inhabitants."

Among the provinces which at this time threw off the yoke of "one of the most accomplished princes and most furious tyrants that ever adorned or disgraced human nature" was Gujarât, on the western coast of India, inhabited by various peoples and varied nationalities, but united by the common bond of obedience to the imperial sway of the monarch who sat on the throne of splendour at Delhi. The submission, never at any time very real, became at this period little more than nominal; but the fire of revolt, though smouldering, did not break into an open flame till the reign of Muhammad II., when it chanced that the governor appointed to rule this portion of the imperial dominions had acted in a way to excite the hostility of his subjects. He was thereupon

* So Mr. Hodgkin now writes the name; the form I should use, if I dared, would be Amalaswintha.

removed, and a Rajput convert sent to replace him. A battle ensued between the rival aspirants, and in the end the new administrator found the country of Gujarát at his feet. Keeping up for a while the semblance of submission to the Delhi monarch, he ere long broke the yoke of bondage, and in A.D. 1391 assumed the title of king. His efforts were so successful that not only did he maintain his independence, but he brought several recalcitrant neighbours to a right sense of their duties. However, after eighteen years had elapsed, his grandson, "in the thoughtless days of youth, through association with the wicked," conspired against his grandfather. The "thoughtless" deed which is thus palliated by the native historian was none other than the murder of the Sultan by poison. The assassin, Ahmad Shah by name, seized the reins of power. An active soldier and able administrator, the people prospered under his sway, and he is handed down to posterity by Muslim annalists as a pattern monarch. As, however, he seemed to consider it his vocation to extirpate the idol worship of his Hindu subjects, it is not surprising that the latter regarded his actions with no favourable eye. The chief portion of his reign was devoted to struggles with the neighbouring rulers of Málwa and Idar, victory for the most part remaining in the hands of the king of Gujarát. But Ahmad Shah is, perhaps, best known as the founder of the city of Ahmedabad, a town the pious Muslim historian would have it believed "so charming to behold that in beauty it outvies all the cities of the earth. Travellers are agreed that they have found no city in the whole earth so beautiful, charming, and splendid." It is curious to compare with this high-flown panegyric the more commonplace description given by the Emperor Aurungzib, who says:

"I have already called this city Gardábád (the abode of dust). Now I know not what to call it—whether Samúmirtán (the country of the Simium or hot wind), Bimáristán (the country of ill-health), Zakkúm-dár (thorn-brake) or Jahannumábád (the abode of Hell); for all these names are appropriate."

This difference of opinion between the native and the foreigner has been decided by time in favour of the former; for not only did the city become the capital of Gujarát, but it gave to its sovereigns the name of the Ahmadabad dynasty, an appellation under which they most generally appear in the annals of the country.

On the death of Ahmad Shah in A.D. 1441, he was succeeded by his son, "who gave himself up to pleasure and ease, and had no care for the affairs of government, or rather the capacity of his understanding did not attain to the lofty heights of the concerns of state." For ten years he held nominal sway, and then his son "dropped the medicine of death into the cup of the Sultan's life." The assassin, who, in A.D. 1451, assumed as king the name of Kutb-ud-din, gave splendid "feasts and royal entertainments, and indulged in drinking of wine and immorality." An insensate drunkard, he fell a prey to the vice which in life had placed him lower than the beasts of the field; for it chanced that, excited with wine, he slashed with his sword at a camel, but, missing the creature, cut his own knee,

and died on the third day. It is but fair, however, to add that accounts as to his disease differ, some alleging that he was poisoned by his daughter at the instigation of the wife of his bosom. "But God knows the truth," says the *Mirát-i-Sikandari*. Passing over the simpleton Sultán Dáúd, who reigned but a few months, the pen of the chronicler records with pride and satisfaction the accession of Sultán Mahmúd Bigarha, of whom it is recorded that

"he added glory and lustre to the kingdom of Gujarát, and was the best of all the Gujarát kings, including all who preceded, and all who succeeded him; and whether for abounding justice and generosity, for success in religious war, and for the diffusion of the laws of Islám and of the Musalmáns; for soundness of judgment, alike in boyhood, in manhood, and in old age; for power, for valour and victory—he was a pattern of excellence."

A glutton to an extent that he was wont to say of himself, "if God had not raised Mahmúd to the throne of Gujarát, who would have satisfied his hunger?" he did not allow this thorn in the flesh to interfere with the discharge of his duties. Kind and considerate to his soldiers, "God Almighty always gave his armies the victory"; while the welfare of his subjects was constantly uppermost in his mind. Clever men were invited to settle in the country from all the surrounding cities, and the people "were thus by the Sultán's exertions instructed in the knowledge and practice of the conveniences and elegancies of civilised life." For fifty-four years he maintained his kingdom in wealth and prosperity. After this prolonged reign "the Sultán gave up his soul to God," leaving a name which, making allowance for the extravagant laudation of native historians, towers far above the less enlightened reputations of his contemporaries. Respected by his friends and dreaded by his foes, his reign was the Augustan age of Gujarát—a country henceforth independent in theory, as it had hitherto been in practice, of the throne of Delhi.

His successor, Muzaffar II., a man of "understanding and learning and wisdom," a great proficient in all military exercises, a splendid archer, and withal a "teetotaler" was unduly clement in his administration, and scarce adapted to stem the rugged turbulence of the day in which he lived. On his death, in 1526, a struggle for power commenced among his children; but in the end the poisoned chalice and the flashing sword left the way open for the third son, Bahádur Shah, during whose reign of eleven years the Portuguese frequently came into collision with the Gujarát ruler. The great object of Bahádur Shah's ambition seems to have been to force these intruders to become Musalmáns, a proceeding to which they not unnaturally objected. In spite of this, when the sovereign of Gujarát was ousted from his throne by the King of Delhi, the Portuguese, in return for certain concessions, among others the right to build a factory, supplied him with five hundred Europeans to assist in recovering his kingdom. As soon, however, as the country was settled, after the retreat of the Mughuls, Bahádur Shah turned his attention to the "Firingí dogs," the cause of complaint being that the Portuguese

had surrounded their new factory with a wall, and, as he conceived, turned the spot into a fortification. An affray took place, lives were lost on each side, while the King of Gujarát, throwing himself into the sea, was stunned by a blow from an oar, and despatched with a halbert. Thus, in 1537, it happened that "fate was not in accord with the plans of Bahádur Shah," and he died, not, however, till he had conquered and annexed the kingdom of Málwa, which thenceforth formed an integral portion of the dominions of Gujarát. To the reign of his successor, which lasted for sixteen years, but slight interest attaches. It is remarkable for little save the intrigues and factions of his nobles, except in so far as he built the Castle of Surat, which still remains to perpetuate his memory.

Such in brief outline are the facts which the *History of Gujarát*, "as told by its own historians," lays before the public. The value of the work consists in the light which it serves to throw upon disputed dates and obscure transactions. In so far as the internal economy of the state is concerned but little information is afforded beyond that given in the introductory chapter, while as regards the interesting question of land revenue the historians are completely silent. As a work of reference it is doubtless useful, though it is somewhat wearisome to read page after page of details how "infidels were sent to hell," or "Firingí dogs" were butchered by the sons of the Faithful.

Regarding the way in which its learned translator and editor has acquitted himself of his task it is scarcely necessary to write; a profound scholar and a painstaking investigator, his labours are unusually trustworthy, and the world of letters will doubtless award him that meed of praise which is rarely withheld from arduous and conscientious toil, by assigning him, in death, a niche in the temple of fame side by side with his venerated master Sir Henry Elliot. A. N. WOLLASTON.

Labor, Land, and Law: a Search for the Missing Wealth of the Working Poor. By W. A. Phillips. (Fisher Unwin.)

If Mr. Phillips had read *The Radical Programme* he would probably have spoken slightly of it, as the production of timid and compromising, though well-meaning, reformers. Good in their way, no doubt, are free education, the disestablishment of the Church, and the like; but they are mere stepping-stones, and not resting places. Writing in a country where the labour question is not so greatly mixed up with smaller controversies as it is in England, Mr. Phillips advocates a policy of exceeding boldness; and his proposals have a special interest, coming as they do not from a wild agitator, but from a practical politician of long experience. In his opinion, the two great causes of the impoverishment of the working classes are the monopoly of land and the usurious profits of accumulated capital. He holds, therefore, that the force of the law must be strenuously exerted to secure a freer distribution of land and to give labour its due. Here are some of his proposals. The amount of land held by individuals should be limited; and this can be most effectively done not by direct prohibition, but by a progressive

and practically prohibitive tax on all inherited land in excess of, say, 160 acres. No title to land should be held to convey minerals. The power of disposing by will should be greatly restricted. "Land is never in any sense to be subjected to disposition by will. The sooner we dispossess our minds of the idea that land in itself is property the better." Every unfair bargain, contract, or transaction should be examined and set aside by law; and all gambling, stock-jobbing, or business conducted on the doctrines of chance or misrepresentation should be abolished. "It is the duty of Law," thus he sums up his argument, "to prevent the monopoly of Land, as of all other monopolies, and thus afford just remuneration and a fair field to Labor." That there is a power in "Law" to accomplish this gigantic work he does not for a moment doubt.

Mr. Phillips lays a very broad foundation for his political and social theories. He has searched all history, ancient and modern, for proofs and illustrations of what he calls the broad axiomatic truth that the earth is the equal heritage of all men. Seeking for lessons and warnings, he reviews the social policy of the Hebrews, the Egyptians, the Greeks, and the Romans; he traces the influence of Christianity and of feudalism and the course of Mohammedanism; and he describes in considerable detail the land systems of modern Europe and of the United States. Of the historical part of Mr. Phillips's volume it is sufficient to say that it displays the same happy freedom from doubt and hesitation as do his proposals of reform. Through its pages, as through those of similar bold treatises, there runs a stream of benevolent inaccuracy. The independence of his judgment, indeed, has enabled him to write some very entertaining passages, which relieve the general gravity of his argument.

"Watt Tyler," he says, "was one of the most eminent of Englishmen; of undoubted ability and great moderation, restraining his followers from excesses, and only asking for the just rights of the people. It is doubtful if it would add to his fame to place his monument in Westminster, but it is not likely to be done so long as a greedy landed aristocracy rules England. It was an insurrection of artisans and labourers, and was unsuccessful because it was merciful and moderate, and because the king and selfish aristocrats did not hesitate at falsehood, treachery, and murder."

It is the "Hon. James E. Thorold Rogers" who has roused him to this high praise of "Watt Tyler," which is very refreshing, though somewhat exaggerated. We quote it mainly as an instance of Mr. Phillips's chief characteristic—his great capacity for historical indignation. Much more to the purpose is his sketch of landholding in the United States, on which he speaks with exacter knowledge; and to English readers it forms the most interesting part of the book. Though the disposal of public lands is not with us a burning question, the rights of settlers have of late attracted a good deal of attention. In the recent report on the working of the Preemption and Homestead Laws a passage is quoted from the book before us; and it is certainly remarkable. Shortly stated the result is that these laws, which were framed for the purpose of assuring the ownership of land to

actual settlers, have become most profitable instruments of speculation. And, in the absence of minute restrictions as to occupation, it is obvious that this failure was inevitable. Should not the story make reformers pause who, like Mr. Phillips, propose by law to abolish all monopolies, to fix the number of acres which a person may hold, and generally to check men from doing what they strongly desire to do? Many of us agree with him that the distribution of wealth is monstrously unequal, and that large estates in land are a source of social danger. But the evils are vastly greater than his remedies. He sees indeed that there are other causes than that which engrossed the attention of Mr. Henry George; yet nowhere does he appear to be impressed by the terrible difficulty of the problem of social misery. May it not be that the problem is insoluble?

G. P. MACDONELL.

TWO GERMAN BOOKS ON ECCLESIASTES.

Qohelat und die nach-aristotelische Philosophie.
Von August Palm. (Mannheim: Högrefe.)
Der Prediger Salomo's von P. Hitzig.
Herausgegeben von W. Nowack. (Leipzig: Hirzel.)

SOME twelve years ago the present writer advanced the position that Ecclesiastes is closely connected with the post-Aristotelian philosophy, and more especially with Stoicism and Epicureanism. In Germany, at least, the question thus raised has attracted, and continues to attract, a good deal of attention. The publications mentioned above take opposite sides in the discussion. Prof. Palm has proposed to himself the object of showing more fully than any previous writer has done, by quotations from Greek and Roman poets and philosophers, that Ecclesiastes is, so to speak, surrounded by a Hellenic atmosphere. His observations relate to seventy-one places in the book, and comprise parallels which have been adduced by other writers, together with some that have suggested themselves to him in the course of his own reading. It must be allowed that his dissertation is a valuable addition to the literature of Ecclesiastes, even if it might be shown to give evidence of one or two slips. Notwithstanding the comparative lateness of the parallels from Marcus Aurelius, Prof. Palm considers them of particular importance; and remarks that already in 1836 Knobel had observed the remarkable agreement as to the view of things taken in Marcus Aurelius and in Ecclesiastes. Prof. Palm expresses regret that the question as to the connexion of Ecclesiastes with Stoicism and Epicureanism was not more thoroughly dealt with by Zeller in the last edition of his great work on Greek philosophy. Zeller admits that the probable date of Ecclesiastes is about 200 B.C.—a date when, it can scarcely be doubted, the Hellenising spirit was vigorously at work among the Jews, and was destined soon to give place to the Maccabean reaction; and he considers it quite possible that Greek philosophy may have had its influence on some places in the book, but that the proofs advanced do not exhibit the peculiar words and thoughts of Stoicism and Epicureanism with a definiteness sufficient to warrant the theory of a direct connexion

with these philosophical systems. This, however, is going very far towards conceding the question at issue; for while it must be, on the one hand, maintained that the traces of Stoicism and Epicureanism are sufficiently clear to be quite unmistakable, it may be allowed, on the other, that the author of Ecclesiastes is not concerned with pure Epicureanism or pure Stoicism, but with these philosophical systems as modified by contact with Judaism, and as taught in contemporary assemblies of learned Jews.

Prof. Palm admits that, of the parallels he has adduced from classical literature, some may be wanting in closeness, and others may be more or less doubtful; but he maintains that, deducting these, there will still remain a considerable number which either cannot be explained at all, or cannot be naturally explained, unless they are regarded as giving indications of Greek influence on Ecclesiastes.

Prof. Nowack's edition of Hitzig's commentary on Ecclesiastes in the "Exegetisches Handbuch" differs very considerably from the original work, so that, in the Introduction—the "Vorbemerkungen"—the editor has gone very far towards supplanting the author. Dr. Nowack asks the reviewer to compare the first edition in order to ascertain what he has added, and what is to be referred to Hitzig. But this is an inconvenient proceeding; and it is to be regretted that, in the case of a scholar so eminent as Hitzig, some method could not have been adopted by which the student would have perceived at a glance where the distinction is to be made. The mention of Hitzig's name in some places only may very easily mislead. Dr. Nowack rejects the date of the composition of the book given by Hitzig—204 B.C.—though this date approximately was adopted by Kuenen in his *Onderzoek*, and, as stated above, is accepted by Zeller. The grounds on which Hitzig supported his conclusion are, it is true, untenable, but the date is nevertheless essentially right; and it is only about the end of the third or the commencement of the second century B.C. that Ecclesiastes obtains a firm historical basis. Not unnaturally, Hitzig's date being put aside, Dr. Nowack can come to no definite decision between the later Ptolemaic period and the later period of the Persian dominion. His reasons for not allowing the influence of Stoicism and Epicureanism are for the most part of a nature too subjective to be dealt with concisely in a brief notice otherwise than by mere counter-assertion. Some of the more important evidence he passes over in silence; and he has either studied the subject so superficially or is so much at a loss for definite arguments as to produce again, as though conclusive, an irrelevant objection of Delitzsch, that the injunction to be neither "righteous over much" nor "over much wicked" does not suit Stoicism so well as it suits the Aristotelian doctrine of "the mean." No one had asserted anything to the contrary. Dr. Nowack of course omits the important remark of Hitzig—

"Kohélet comes nearer to what we call philosophy than any other Hebrew book, and its author might—since the Jews of Alexandria had already gained a knowledge of Greek culture—have had an acquaintance with the speculative work of the Greeks, as related to this culture"

—a remark which shows how easily Hitzig might have been led to discern the true relation of Ecclesiastes with Greek philosophy.

I should have liked to deal more fully with the Hitzig-Nowack commentary, but I can notice one place only, Ecc. xii. 4. Nowack follows Hitzig in referring the verse throughout to the mouth and voice in old age. The "sound of the grinding," or "of the mill," denotes the motion of the mouth and its internal parts required for utterance. It is justly remarked that, speaking generally, mastication produces no sound worthy of mention. "The bringing low of the daughters of music" refers to the inability to raise the voice in song. The common translation of the intervening clause—which the revisers have essentially followed, giving, "And one shall rise up at the voice of a bird"—is scarcely intelligible, and it in no way agrees with the context. But when we render, "It becometh the voice of a bird" (which is essentially the translation of Hitzig, Nowack and Ewald) all is consistent, the reference being to the old man's voice "piping and whistling in his sound." The rendering of the Authorised and Revised Versions, "shall rise up," comes from a misunderstanding of *yakum*. Nowack refers for the true sense to 1 Sam. xxii. 13 and Micah ii. 8 as analogous examples. But a much better example, which alone goes far towards settling the question, is to be found in Psal. cvii. 29, "He causes the storm to become a calm." Cf., also, Job xi. 17; xv. 29.

THOMAS TYLER.

CURRENT LITERATURE.

Medical Women. By Dr. Sofia Jex-Blake. (Edinburgh: Oliphant, Anderson & Ferrier.) This is a full, fair, and most interesting account of the battle fought and won by six brave women who first stormed the closed gates of the medical profession in England. It is written by one who, of all, is most competent to do so—who most of all contributed to the victory. Even for those who cannot sympathise with recent phases of feminine energy, it is a tale that fills with shame and with enthusiasm—shame for the bigotry and coarseness of men, enthusiasm for the courage and patience of women. But these feelings are not stirred by any passion or rhetoric of the writer. The facts need no such enforcement. Indeed, when we consider how just (as all now confess) was the cause, how gross the opposition, how generally mean its motives, we are surprised to find that Dr. Jex-Blake writes of insult and injury without rancour or fanaticism, and scarcely with resentment. Victory has smoothed her ruffled plumes—for ruffled an angel's would have been. She graciously extends mercy and forgiveness to the vanquished, recognises most handsomely the services of her trusty comrades and allies, and writes of herself almost as modestly as Caesar. *Dux femina facti* may well be the proud motto of most of the flourishing schools, institutions, and colleges for women, which are assuredly going to change, if they do not reform, our English society; and among these leaders Miss Jex-Blake takes a rightful place. Honour to them and her who see in the elevation of women not simply a vindication of their sex, but an impulse to humanity. Masculine pedantry or spite has but one shaft to throw at her work and her book—when it begs her not to air her scholarship at classic Rugby or Girton, where *necessitas*

non habet lex will really not pass as feminine or even medical Latin.

Morley: Ancient and Modern. By William Smith, editor of "Old Yorkshire." (Longmans.) The ordinary reader may not be aware that Morley is a thriving little town in the vicinity of Leeds which has recently acquired municipal privileges. Its charter of incorporation was granted only in December last, and its first mayor—Mr. Joseph Schofield—chosen in April of the present year. The rise of Morley is due to the development of cloth manufacture, into the composition of which some fifty years ago a considerable amount of wool entered. "At the present time," says Mr. Smith, "a great proportion of the union cloths manufactured in Morley are utterly innocent of having in them the smallest contribution from the sheep's back." This, no doubt, is very creditable to the ingenuity of the Morley folk, who were quick to see their way to wealth through the application of those waste products known as mungo and shoddy, but we take leave to doubt whether out of Morley the satisfaction is general. Moreover, the readers of Mr. Smith's entertaining volume, in which the past and present condition of things is fairly set forth, will be very much disposed to consider that a good deal of the material progress made by the little town has been too dearly obtained. Its sylvan beauties are gone, its picturesque features effaced, and a great deal of the old neighbourly feeling has been lost. In their place there are tall chimney shafts, from which issue clouds of dense smoke, ugly factories, and yet uglier "villa residences," and a ceaseless competition for business which is apt to dull the spirit of kindness. It is not surprising that in such circumstances Mr. Smith loves to dwell in the past, and, from charters, registers, deeds and the gossip of old inhabitants, to revive the memory of Morley in its earlier days. He has a facile and somewhat discursive pen, and treats of pretty well every subject which can be brought within his scope from the Romans in Morley A.D. 43 to the operations of the Parliamentary Boundary Commission A.D. 1885. The book is illustrated with some spirited engravings, but, in our opinion, marred by the insertion of a good many inartistic photographs.

The American Salmon Fisherman. By H. P. Wells. (Sampson Low.) This is a carefully written treatise on the whole art of salmon fishing, and will be found useful by the English as well as the American angler. We should venture to differ both from the character and make of salmon rods as recommended by the author. Patriotic motives naturally lead him to prefer an American to a home-made rod, but the fifteen-foot rod which he prescribes is too small and weak for our rushing salmon streams. We hope we are unprejudiced, too, in preferring eighteen feet of plain greenheart to the split cane, nickel-silvered rods with poly-angular handles, that were conspicuous in the American annex of the International Fishing Exhibition. The standard salmon flies here recommended—Jock Scott, Silver Doctor, Pop-ham, and a few others—prove just as useful at home as on the Metapedia. The list of Canadian salmon rivers, illustrated by a map, will interest many more than merely transatlantic anglers. It is a pity that nets are permitted to be as destructive at the mouths of these rivers as they are in the Norwegian streams. Mr. Wells gives many valuable hints to a salmon fisher on tackle and procedure, and spares no pains to illustrate the mode of making casts and the like by means of diagrams. He has invented a large trough with plate-glass ends. In this trough he caused a quantity of the best known salmon lures to be worked as on a river, while he watched the effect through the windows. This test is more

ingenious, perhaps, than convincing. Its results are thus described in language tinged with national sentiment:

"When those flies were moved which were provided with mixed wings of which the crest of the golden pheasant formed part, the wings seemed to flash with reflected light in a manner and with an appearance not unlike that of the fish. The effect was extremely beautiful to my eye. It was like the intermittent flash of a firefly, lighting up the closely contiguous water with a mellow glow," &c.

Mr. Wells forgets that although such may be the effect to human eyes and human judgment, he is entirely ignorant of a salmon's power of eyesight and activity of brain. He speaks of "the exercise of a salmon's imagination," but science, as yet, knows nothing of this faculty. When Mr. Wells's love of fine language does not lead him into a maze, his remarks are sensible and much to the point.

Fifth Annual Report of the Dante Society. (Cambridge, Mass., U.S.A.) Together with the very brief report of the doings of the American Dante Society two papers are here printed. The first is an essay on Dante's life and works by Mr. J. R. Lowell, which was published in Appleton's *Cyclopaedia* in 1859. It is an ably written article, which in a small space gives a very clear and appreciative sketch of the poet and his various writings. The second paper, by Mr. Paget Toynbee, will be of much interest to students of the Divine Comedy from its explanation of an allusion in *Par.* xvi. 14-15, which had hitherto failed to receive interpretation from any of the numerous commentators. In the passage referred to Dante says that Beatrice by her smile gave him a hint (as to the way he should address his sainted ancestor Cacciaguida), just as the lady in the romance by a cough gave a sign to Guinevere and Lancelot when they first showed signs of their growing guilty love. No such incident occurs in the printed editions of "Lancelot du Lac," but Mr. Toynbee has happily discovered (as he first announced in the *ACADEMY*) the missing passage in several early MS. copies of the romance. Mr. Toynbee says:

"The following extract, which I have transcribed, with the usual expansions, from a thirteenth century manuscript,* describes how Gallehaut (not Galahad, as many wrongly have it) contrived the meeting between Lancelot and Guenever, how they kissed, and how they were observed by the Lady of Malehaut. It serves thus to illustrate both *Inferno*, v. 128, 137, and *Paradiso*, xvi. 13-15."

The special passage which Dante alludes to in *Par.* xvi. 13, runs thus: "A ces paroles que la reine li disoit aint que la dame de Maloaut seestosi tot a escient, et dreca la teste que ele auoit embronchiee." Mr. Toynbee gives the original text and a translation of the whole episode, which describes the first meeting between Lancelot and the queen, brought about by the Galeotto who is named by Francesca da Rimini in her despairing cry of imprecation on this very romance, which she and Paolo were reading together when "love first conquered" them.

Bibliographia Paracelsica. By John Ferguson. (Glasgow: privately printed.) This is Part II. of Mr. Ferguson's Examination of Mook's *Theophrastus Paracelsus*. Eine kritische Studie. On the appearance of Mook's book, it was reviewed in these columns by Mr. Ferguson (*ACADEMY*, vol. xii., p. 387), who criticised it from the bibliographical standpoint somewhat severely. In the above privately printed pamphlet he brings a long series of additional charges against Mook for bibliographical faults of both commission and omission. Although we are inclined to believe that in some

* Lansdowne, 757 (fol. 71, verso b—fol. 76, recto b.) in the British Museum.

cases Mook's title-page versions differ from Mr. Ferguson's, owing to their having examined different issues of the same edition—and this, perhaps, in more cases than Mr. Ferguson has admitted—still there can be small doubt of Mook's repeated inaccuracy. We only question whether Mr. Ferguson would not have adopted a more scholarly attitude if, instead of publishing this criticism of the almost defunct work of Mook, he had, independently and without regard to his predecessor in Paracelsic research, published a reliable bibliography of his author. Perhaps the last words of his pamphlet may justify us in assuming that he has himself a critical study of Paracelsus in hand. If so, we trust the printers will deal gently with his citation of title-pages, or some carping German critic may strike him even through his press-revise. As Mr. Ferguson's present list does not claim to be complete, it is needless for us to note the omission of one or two interesting editions. Apart from the question of Paracelsic bibliography we may remark that Mr. Ferguson is perfectly right when he twits the Germans with their want of accuracy in bibliographical (and, we may add, typographical) research. The Germans indeed have made the study of early English so completely their own that Mr. Sweet threatens to retire from that field of investigation altogether; but in bibliography and typography they are still sadly to seek. If we except men of the type of Sieber of Basel and Ennen of Köln, we find little of modern date to represent this branch of research but the interesting and extremely inaccurate works of Weigel, Muther, Hase, *et hoc genus*, or the artistically excellent, but typographically high-valueless, type-reproductions of Lippmann and the Berliners. Historical order, minute accuracy of detail, the scientific conception of growth are everywhere wanting. There is here opportunity enough for an Anglo-Saxon revenge. Let Mr. Sweet take heart, and the Germans tremble!

Proceedings and Transactions of the Royal Society of Canada. Vol. II. (Montreal: Dawson Brothers.) The publication of this quarto volume containing more than 600 pages, partly in French and partly in English, fully sustains the reputation which the young Canadian Society acquired a year or two ago by the issue of its first volume. In the "Proceedings" we find a detailed report of the annual meeting, including a speech by the Marquis of Lansdowne, as patron of the society. Much good work seems to have been accomplished during the year 1884 by each of the four sections, into which the society is divided. To scientific readers the interest of the volume will probably centre in a remarkable paper by the president, Dr. Sterry Hunt, in which he discussed the vexed question of the origin of crystalline schists. The subject is at present occupying much attention in this country, but its discussion is beset with difficulties. Dr. Sterry Hunt's intimate acquaintance with the Archaean rocks of Canada gives importance to his conclusions. After sketching the history of opinion on the subject he introduces his own views under the name of the *crenitic* hypothesis. He supposes that the crystalline schists have been derived, directly or indirectly, from a basic rock, originally free from quartz, which represented the superficial crust of the cooling globe. The changes in this primitive rock were effected mainly by means of subterranean waters, whence the name "*crenitic*" from *κρηνη*, a spring. While calling attention to the work of the society in the department of natural science, it should also be noted that the historical and literary sections display laudable activity. Prof. Daniel Wilson contributes a notable article on the Huron-Iroquois of Canada, as a typical race of American

aborigines. In an essay on "The Making of Canada," Mr. John Reade refers to the chief desideratum of the country in these terms:

"What we need is a national sentiment. We have, unhappily, no metropolis, no centre of taste and judgment. Such a metropolis, or its equivalent, will no doubt be recognised in time. But the national feeling must precede it."

Catalogue of the Library of the Royal Colonial Institute. (Spottiswoode.) So long as libraries exist, the best method of arranging a catalogue is likely to remain a matter of dispute. The librarian of the Royal Colonial Institute begins (and here we think he is right) with an index of authors alphabetically arranged. He then proceeds to subjects with a chronological arrangement of the authors under each division. Here we cannot but think he is wrong; for a reader is much more likely to remember the name of an author than the date of his work. We observe that the library is very deficient in works on Arctic and Polar exploration. The names of Parry, Koldewey, Payer, and Nares, not to mention others, do not even appear in the catalogue.

MR. F. S. ELLIS's present to his fellow-members of the Shelley Society has been sent out to them. It is a type-facsimile reprint of Shelley's *Hellas*, 1822, in its buff-paper cover, white labelled, edited by Mr. Thos. J. Wise, and "introduced" by the editor's preface and notes, Mrs. Shelley's note on *Hellas*, Shelley's Prologue to the poem, and Dr. R. Garnett's note on it, Shelley's *Errata*, and Mr. Wise's additional *Errata*. Twenty-five copies have been printed on large paper quarto, for the donor, the editor, and their friends.

NOTES AND NEWS.

MR. GRANT ALLEN arrived in England last Saturday, having benefited greatly in health by his visit to Canada and the United States.

WE hear that Dr. Robert Brown, who paid a visit to Morocco some two years ago, intends to start next month on another tour through the southern part of that country.

AT the Commencement Day exercises of the university of the South, Sewanee, Tennessee, on August 5, the hon. degree of D.C.L. was conferred upon Mr. Reginald Stuart Poole, Keeper of the Department of Coins and Medals, British Museum. This is the second honorary degree which Mr. Poole has received from the United States within three months. The Rev. E. G. Weed, bishop-elect of Florida, and the Hon. Effingham H. Nicholls, of New York, received the degrees of D.D., and LL.D., respectively, these three being the only honorary degrees conferred by the university on this occasion.

THE following will be the title-page of the "chastened" edition of Sir Richard F. Burton's *The Thousand Nights and a Night*, which we have already announced as in preparation:—"Lady Burton's edition of Her Husband's Arabian Nights, translated literally from the Arabic; prepared for Household Reading by Justin Huntly McCarthy, M.P." It will be dedicated by Lady Burton to the Women of England, "believing that the majority can appreciate fine language, exquisite poetry, and romantic Eastern life, just as well as the thousand students and scholars who secured the original thousand copies." The work will consist of six volumes, demy octavo, of about 500 pages each, handsomely bound in white and gold. The price will be three guineas. It will be printed by Messrs. Waterlow & Sons, Limited; but it will only be sold to subscribers, who should address themselves to Lady Burton, 23, Dorset Street, Portman Square, W.

AN historical paper entitled "The Story of Tanis," by Miss Amelia B. Edwards, will appear in the October number of *Harper's Magazine*. This article will be profusely illustrated from photographs of the monuments taken *in situ* by Mr. W. M. F. Petrie, and with two original subjects drawn by Mr. Tristram Ellis.

MR. DAVID NUTT announces that the subscription list for Dr. Jessopp's issue of Roger North's Autobiography will close on October 15. The edition will be strictly limited to 300 small and 50 large paper copies, and none will be thrown upon the market. The autobiography turns out to be longer than was at first supposed, and is extremely curious. The letters contain charming pictures of the family life of a cultured country gentleman at the beginning of the last century, and are written in Roger North's best style. No allusion will be found in them to political matters. Among the illustrations will be reproductions by the Autotype Company of valuable family portraits by Sir Peter Lely, &c.; also of some of Miss Marianne North's oil sketches, together with a few woodcuts from her drawings. Roger North was himself no mean artist, and some trifles of his will be given in facsimile. The editor's introduction gives a brief history of the North family from the sixteenth century to the present time.

THE second volume of Mr. C. E. Doble's edition of Hearne's *Remarks and Collections* (March 20, 1707—May 23, 1710) will be issued to subscribers by the Oxford Historical Society in about a month's time. For purposes of illustration, the editor has made considerable use of Rawlinson's MS. collections for a continuation of Wood's *Athenae* and of the Ballard Letters in the Bodleian Library.

THE facsimiles of the first two Quartos of *Pericles*, both 1609, with introductions by Mr. P. Zillwood Round, have been lately issued to the subscribers to Dr. Furnivall's series of Shakspeare Quarto Facsimiles. The facsimile of *Troilus and Cressida*, with an introduction by the Rev. H. P. Stokes, is now at the binders, and will be sent out forthwith. The facsimile reprint of Mr. Browning's *Pauline* is ready, but is kept back for issue to the Browning Society's members till Mr. Arthur Symonds's *Introduction to the Works of Robert Browning* can go out with it.

IN the series of "Epochs of Church History," the next volume will be *The Evangelical Revival in the Eighteenth Century*, by the Rev. J. H. Overton.

UNDER the title of *Great Speculations*, a one-volume novel, by the Rev. Greville J. Chester, will be published next week by Messrs. White & Co. Mr. Chester is known as the author of several popular tales for young persons—*Evelyn Mainwaring* (recently reviewed in the ACADEMY), *Julian Cloughton*, *Aurelia*, &c.—as well as of a lively work on the West Indian Islands.

MR. JAMES BURNLEY has just completed a volume for Messrs. Cassell & Co. entitled *The Romance of Invention*. A third volume of *Fortunes made at Business*, also by Mr. Burnley, will be published in October by Messrs. Sampson Low.

Germany, by the Rev. S. Baring-Gould, will be the next volume in Mr. T. Fisher Unwin's series "The Story of the Nations."

UNDER the title of *Trinitas Trinitatum*, Mr. Elliot Stock announces a new work, which considers the subject of a Divine revelation from a philosophical standpoint.

MR. T. FISHER UNWIN will publish, during September, *The Touchstone of Peril*, a novel dealing with life in India during the Mutiny.

THE next monthly volume in the series of

"Camelot Classics," published by Mr. Walter Scott, will be a Selection from the Prose Writings of Swift, with an introduction by Mr. Walter Lewin.

At a meeting of the bishop, the archdeacons, and the rural deans of the diocese of Lincoln, held on September 1, a committee was appointed "for the purpose of taking an exact account of the existing parish registers of the diocese, for the information of all who now are, or hereafter may be, interested in these valuable records." The secretary of the committee is the Rev. J. Clare Hudson, Thornton Vicarage, Horncastle.

A NEW weekly newspaper, called the *Journalist*, and conducted in the interest of those professionally connected with the newspaper press, will shortly be started in London. Among other special features will be portraits of well-known men who are actively engaged in the production of newspapers.

MR. HEYWOOD, of Manchester, announces for publication next month, by subscription, a glossary of Rochdale-with-Rossendale Words and Phrases, by the late Henry Cunliffe. It is claimed that the work contains upwards of fifteen hundred words not to be found in any other glossary.

WE hear that the Hull law students issue, for private circulation, a little magazine under the title of *Red Tape*.

It is proposed to found a new printing club at Aberdeen to continue the work of the Spalding Club, which came to an end in 1869, after a life of thirty years. More than 230 subscribers have already promised their support out of a proposed total of 300; and the names are no less satisfactory than the number. Among the publications suggested for early publication are a new edition of the Book of Bon Accord, with continuation; selections from the records of the sheriffs of Aberdeen, Banff, and Kincardine; the Fasti of the University from 1680 to the Union; genealogical histories of local families; reprints of works of early Aberdeen printers; and dialect and folklore of North-east Scotland. Communications should be addressed to C. Elphinstone Dalrymple, 13 Union Terrace, Aberdeen.

MR. JAMES D. BROWN, of the Mitchell Library, Glasgow, who recently published a *Biographical Dictionary of Musicians*, is now engaged upon a Dictionary of Scotland, historical, biographical, topographical, and statistical. The object of the work will be to give, in alphabetical order, information on every subject and event connected with the country. It will be published by Mr. Alexander Gardner, of Paisley.

MESSRS. SAMPSON LOW have just issued a cheap edition of Mr. Andrew Carnegie's *Triumphant Democracy*, which has also been translated into French under the title of *Le Triomphe de la démocratie en Amérique depuis cinquante ans*.

M. PAUL MEYER will publish immediately (Paris: Vieweg) a work on which he has been long engaged, entitled *Alexandre le Grand dans la littérature française du moyen âge*. It will be in two volumes, the first containing the texts, and the second discussing the history of the legend.

THE twenty-ninth anniversary of the death of Auguste Comte was celebrated in Paris last Sunday. In the morning, an address was delivered by Dr. J. H. Bridges at Comte's tomb in the cemetery of Père-Lachaise; in the afternoon another address was delivered by M. Pierre Lafitte upon "The Meaning of Positivism," in Comte's house, 10 rue Monsieur-le-Prince; and in the evening there was a dinner, at which about 150 persons were present.

FORTHCOMING PUBLICATIONS OF THE CLARENDON PRESS.

AMONG the books in preparation by the delegates of the Clarendon Press are the following:

In Theology: *A Treatise on the Accentuation of the Prose Books of the Old Testament*, by the Rev. Dr. W. Wickes; *Notes on the Hebrew Text of the Book of Genesis*, by the Rev. G. J. Spurrell; *The Christian Platonists of Alexandria*, being the Bampton Lectures delivered in 1886, by the Rev. Dr. Charles Bigg; *Essays on Biblical Greek*, by the Rev. E. Hatch, being essays delivered by the author as Grinfield Lecturer; "Old-Latin Biblical Texts," No. III., *The Four Gospels from the Munich MS. (q) of the Sixth Century*, edited by Bishop Wordsworth, Prof. Sanday, and the Rev. H. J. White.

In Greek: *The Politics of Aristotle*, edited with introductions, notes, &c., by Mr. W. L. Newman, vols. i. and ii.; *Selections from Polybius*, edited by Mr. J. L. Strachan-Davidson; *Scholium in Iliadem Townleyana*, edited by Dr. Ernst Maass, in 2 vols.; *The Medea of Euripides*, edited by Mr. C. B. Heberden.

In Latin: *The Fables of Avianus*, edited with critical notes, commentary, &c., by Mr. Robinson Ellis; *Thirteen Satires of Juvenal*, edited with introduction and notes by Mr. C. H. Pearson and Prof. Herbert A. Strong; *The Adelphi of Terence*, edited with introduction and notes by Mr. A. Sloman; *Selections from Tibullus and Propertius*, edited by Prof. G. G. Ramsey; *Cicero, De Senectute*, edited with introduction and notes by Mr. L. Huxley; *Selected Odes of Horace, for the use of a Fifth Form*, by Mr. E. C. Wickham.

In Oriental Literature: *Thesaurus Syriacus*, edited by Dean Payne Smith, fasc. viii.; *A Catalogue of Persian MSS. in the Bodleian Library*, by Dr. H. Ethé.

In Art and Archaeology: *A Catalogue of the Mohammadan Coins in the Bodleian Library*, by Mr. Stanley Lane-Poole; *A Manual of Greek Numismatics*, by Mr. Barclay V. Head; *A Sketch of the History of Greek Sculpture*, by Mr. L. E. Upcott.

In General Literature: *Boswell's Life of Johnson*, with the *Journal of a Tour to the Hebrides*, edited by Dr. George Birkbeck Hill, in 6 vols., with facsimiles and illustrations; *Dalmatia and Istria*, by Mr. T. G. Jackson, with many illustrations; *The Laudian Code of Statutes*, with introduction by Mr. C. L. Shadwell; *The Anglo-Indian Codes*, edited by Mr. Whitley Stokes; *Racine, Esther*, edited by Mr. G. Saintsbury; *Selections from Gautier's Books of Travel*, by the same editor; *The German Classics from the Fourth to the Nineteenth Century*, with biographical notices, translations into modern German, and notes, by Prof. Max Müller, a new edition, revised, enlarged, and adapted to William Scherer's *History of German Literature*, by Mr. F. Lichtenstein, in 2 vols.; *Becker's Friedrich der Grosse*, edited with introduction and notes by Prof. C. A. Buchheim.

In the English Language and Literature: *An Anglo-Saxon Dictionary*, based on the MS. collection of the late Dr. Bosworth, edited and enlarged by Mr. T. N. Toller, part iii.; *A Selection of Anglo-Saxon Documents*, edited with introduction, notes, and glossary, by Prof. Earle; *The Vision of William concerning Piers the Plowman, in three parallel Texts; together with Richard the Redeless by William Langland* (about A.D. 1362-1399), edited from numerous MSS., with preface, notes, and glossary, by Prof. Skeat, in 2 vols.; *A Second Middle-English Primer*, extracts from Chaucer, with grammar and glossary, by Mr. Henry Sweet; *The Poems of Laurence Minot*, edited with introduction and notes by Mr. Joseph Hall; *The Journey to Parnassus*, and *The Return from Parnassus*, edited by the Rev. W. D. Macray;

Shakspeare's *Henry the Eighth*, edited by Mr. W. Aldis Wright; *Bunyan's Holy War*, &c., edited by Mr. E. Venables; *Select Works of Sir Thomas Browne*, including "Urn-Burial," "The Garden of Cyrus," and selections from "The Common Errors," edited by Dr. W. A. Greenhill; *A New English Dictionary*, founded mainly on the materials collected by the Philological Society, edited by Dr. J. A. H. Murray, Part III., BATTER to BRA; *Principles of English Etymology*, by Prof. Skeat, first series.

In Mathematics and Physical Science: *Mathematical Papers and Memoirs of the late Henry J. S. Smith*, Savilian Professor of Geometry in the University of Oxford, in 2 vols.; *A Text-Book of Algebra*, by Mr. T. Steadman Aldis; *Elementary Trigonometry*, by the Rev. T. Roach; *A Manual of Crystallography*, by Prof. Story Maskelyne and Mr. L. Fletcher; *Geology: Chemical, Physical, and Stratigraphical*, by Prof. Prestwich, vol. ii.; *A Catalogue of British Fossils*, by Mr. R. Etheridge; *Forms of Animal Life*, by the late Prof. Rolleston, new edition by Mr. W. Hatchett Jackson; *Select Biological Memoirs*, translated under the superintendence of Prof. Burdon-Sanderson; *Ecker's Anatomy of the Frog*, authorised English translation; *De Bary's Morphologie der Pflanzen und Vorlesungen über Bacterien*, translated by the Rev. H. E. F. Garnsey; *Sach's Vorlesungen über Pflanzenphysiologie*, translated by Mr. J. Marshall Ward.

Also, in the second series of "Sacred Books of the East": Vol. xxv., *Manu*, translated by Georg Bühler (a double volume); vols. xxix. and xxx., the *Grihya-Sūtras*, Rules of Vedic Domestic Ceremonies, translated by Hermann Oldenberg, part i. and ii.; vol. xxxi., the *Zend-Avesta*, part iii., the *Yasna*, *Visparad*, *Afrinagan*, and *Gāhs*, translated by the Rev. L. H. Mills; vol. xxxii. Vedic Hymns, translated by F. Max Müller, part i.; vol. xxxiii., *Nārada*, and some minor law-books, translated by Julius Jolly; vol. xxxiv., the *Vedānta-Sūtras*, with Sankara's commentary, translated by G. Thibaut.

The following works will be the next to appear in the "Anecdota" series: *Japhet ben Ali's Commentary on Daniel*, from a MS. in the Bodleian Library, by Mr. D. S. Margoliouth; *The Book of the Bee: the Syriac Text*, edited from the MSS. in London, Oxford and Munich, with an English translation, by Mr. E. A. W. Budge; *Kātyāyana's Sarvāṅkramanī of the Rīgveda*, with Extracts from Shadgurushya's Commentary entitled *Vedārtha-dīpikā*, edited with critical notes and appendices, by Dr. A. A. Macdonell; *A Medico-Botanical Glossary*, edited from a MS. in the Bodleian Library, by Mr. J. L. G. Mowat; *Lives of Saints from the "Book of Lismore"*, edited by Mr. Whitley Stokes; and, uniform with the above, *The Chronicle of Galfridus le Baker, of Swinbroke*, edited from the Bodleian MS. by Mr. E. Maunde Thompson.

THE NEW PUBLISHING SEASON.

MR. DAVID NUTT will issue in the course of the winter season the following: A new edition of the Rev. C. W. King's *Remains of the Gnostics*, originally published in 1864. The text of the work has been entirely re-written and largely added to, and there will be many fresh plates all directly engraved from gems in the possession of the author or of the Rev. S. S. Lewis, of Corpus Christi College, Cambridge, who will pass the work through the press. An English translation of the "Pistis Sophia," the leading source for Gnostic doctrine, will be published as a supplement to the *Remains*, provided that a sufficient number of subscribers come forward. *The Anti-Pelagian Treatises of St. Augustine*. (De Spiritu et Littera. De Natura et Gratia. De Gestis Pelagii), translated into English and

accompanied by a short preface and analysis to each treatise by the Rev. F. H. Woods, and the Rev. J. D. Johnston. Mr. T. G. Law's copiously annotated reprint of Dr. Chr. Bagshaw's rare tract, "A True Relation of the Faction begun at Wisbich, by Fa Edmonds, alias Weston, Jesuite, 1595, and continued since by Fa Walley, alias Garnet, the Provincial of the Jesuits in England, and by Fa Parsons in Rome, with their adherents, against us the Secular Priests, their brethren and fellow-prisoners that disliked of nouelties and thought it dishonourable to the auncient Ecclesiastical discipline of the Catholike Church that Secular Priests should be governed by Jesuits." Newly imprinted, 1601. *The Divine and Sacred Liturgies of our Fathers among the Saints, John Chrysostome and Basil the Great*, together with such portions of the Euchologion and the Horologion as are regularly said at the morning service, edited with an English translation by Mr. J. N. W. B. Robertson; printed throughout in red and black. New editions of the Wellington College French Grammar, by Mr. H. W. Eve and Mr. F. de Baudiss, of the exercises to the same by Mr. H. W. Eve, and of the School German Grammar, by Mr. H. W. Eve; a second and considerably enlarged edition of Mr. M. Deshumbert's *Student's French Notes*, being an alphabetical list of English and French words and idioms presenting special difficulties in translation; Schmidt's *Hundert Erzählungen*, with notes and vocabulary, by Dr. L. Goldschild.

MESSRS. BLACKIE & SON'S list of forthcoming books includes: Washington Irving's *Rip Van Winkle*, with forty-eight illustrations by Mr. Gordon Browne; *Persia, the Land of the Imams*: a Narrative of Travel and Residence, 1871-1885, by Mr. James Bassett, Missionary of the American Presbyterian Board; *Down the Snow Stairs*; or, from Good-night to Good-morning, by Alice Corkran, with sixty illustrations by Mr. Gordon Browne; *The Young Carthaginian*: a Story of the Times of Hannibal, by Mr. G. A. Henty, with twelve full-page illustrations by Mr. C. J. Staniland; *With Wolfe in Canada*; or, the Winning of a Continent, also by Mr. G. A. Henty, with twelve full-page illustrations by Mr. Gordon Browne; *The Log of the "Flying Fish"*: a Story of Aerial and Submarine Peril and Adventure, by Mr. Harry Collingwood, with twelve full-page illustrations by Mr. Gordon Browne; *Devon Boys*: a Tale of the North Shore, by Mr. G. Manville Fenn, with twelve full-page illustrations by Mr. Gordon Browne; *The Bravest of the Brave*; or, with Peterborough in Spain, by Mr. G. A. Henty, with eight full-page illustrations by H. M. Paget; *A Final Reckoning*: a Tale of Bush-Life in Australia, by Mr. G. A. Henty, with eight full-page illustrations by Mr. W. B. Wollen; *Yussuf the Guide*: being the Strange Story of the Travels in Asia Minor of Burne the Lawyer, Preston the Professor, and Lawrence the Sick, by Mr. G. Manville Fenn, with eight full-page illustrations by Mr. John Schönborg; *Persuasion Island*; or, the Robinson Crusoe of the Nineteenth Century, by Mr. Douglas Frazer, with twelve full-page illustrations; *The White Squall*: a Story of the Sargasso Sea, by Mr. John C. Hutcheson; *Reefers and Riflemen*: a Tale of the Two Services, by Mr. J. Percy Groves; *The Eversley Secrets*, by Evelyn Everett Green; *Tales of Captivity and Exile*; *The Lads of Little Clayton*: Stories of Village Boy Life, by R. Stead; *Ten Boys*; and how they Lived on the Road from Long Ago to Now, by Jane Andrews; and a series of "Old Fairy Tales," illustrated by Mr. Gordon Browne.

THE Religious Tract Society's list of books in preparation for the coming season includes: *Australian Pictures*: drawn with Pen and

Pencil, by Howard Willoughby, of the "Melbourne Argus," with a large map and 107 illustrations from photographs and sketches, engraved by E. Whymper and others; a new edition of Demaus's *William Tyndale*, by Mr. Richard Lovett, with portraits, illustrations, and facsimiles; *The Handy Natural History*, by the Rev. J. G. Wood, with about 150 engravings; *The Gospel in South India*; or, Illustrations of the Religious Life, Experience, and Character of Hindu Christians, by the Rev. Samuel Mateer; *The Life of Charles Wesley*, by John Telford; the two first volumes of a new series, to be called "The Church History Series," (1) *Preludes to the Reformation*: from Dark to Dawn in Europe, by Canon Pennington; (2) *The Reformation in France*: from its Dawn to the Revocation of the Edict of Nantes, by Richard Heath; and, as the first volume of the "Christian Classics" series, an English translation of Anselm's *Cur Deus Homo*; and the following stories: *The Old Manuscript*; or, Anaisé Robineau's History, a tale of the Huguenots in Brittany, by Blanche M. Mogridge, with five illustrations by E. Whymper; *The Head of the House*: a Story of Victory over Passion and Pride, by E. Everett Green, with five illustrations by E. Whymper; *Freely Forgiven*: a Story of Charles the Second's Time, by Mr. Henry Johnson; *The Cleverlands of Oaklands*; or, Cleansing Fires, by Mrs. Lucas Shadwell; *Ida Nicolari*, by Eglanton Thorne; *A Child without a Name*, by E. Everett Green; *Coral and Beryl*, by Mr. Eglanton Thorne; *Seven Years for Rachel*, by Anne Beale; *Three Little Fiddlers*; or, Love Perfected by Trust, by Nellie Hellis; *Cords of Love*, by Alice Lang; *The Minister's Daughter*; or, the Bells of Dumbarton, a New England Story, by Lucy Larcen Montgomery; *Maggie Dawson*, by the author of "Wind and Wave fulfilling His Word"; *Live in the Sunshine*; or, Constance Maxwell's Choice, by Mrs. F. West; *The Town's Benefactor*: a Story about the Sunday Question, by E. L. Davis; *Nearly in Port*; or, Phoebe Mostyn's Life Story, by Mrs. Cooper; *Swallow-tails and Skippers*: a Story about Butterflies, by Darley Dale; and *Madagascar of To-day*: an Account of the Island, its People, Resources, and Development, by Mr. George Shaw, of the London Mission, Tamatave, with five illustrations.

THE Society for Promoting Christian Knowledge have in the press the following works: *Post-Norman Britain*, by H. G. Hewlett; *Mazarin*, by Gustave Masson; *Physicists*, by William Garnett; *Household Health*, by Dr. B. W. Richardson; a reprint of Heaphy's *Likeness of Christ*; *Two Years in the Regions of Icebergs*, by the Rev. F. E. G. Lloyd; *Home Sunbeams*, illustrated by W. Friederich; *Robinson Crusoe*, illustrated by Carl Marr; *The Holy Child*, illustrated by Paul Mohr.

THE following stories will also appear shortly: *Mary's Meadow*, by the late Mrs. Ewing; *The Little Vagabond*, by Mrs. Macquoid; *Jud*, by Miss Shipton; *Will's Voyages* and *The "Great Orion"*, by W. Frankfort Moore; *A Garland of Seven Lilies*, by Miss Linsell; *Engel the Fearless* and *The Church in the Valley*, by Mrs. E. H. Mitchell; *Ursula's Fortune*, by Esme Stuart; *Geoffrey Bennett*, by Mrs. Sitwell; *Elma's Trial*, by A. Enbule Evans; *Josiah Hunslet's Reward*, by the Rev. E. N. Hoare; *The Pillars of Success*, by Crona Temple; *Dr. Maynard's Daughter*, by Laura M. Lane; *Grannie and Dora* and *Nora*, by Miss Lyster; *Hall Court*, by the Hon. Fenella Armytage.

MESSRS. WHITTAKER & Co. announce a new series of French Reading Books for the use of schools and students, each number with a short literary introduction, arguments in English, and footnotes explaining the more difficult passages. This series will be edited by Prof. A. Barrère, of

Woolwich. Volume I., containing Scribe's *Le Verre d'Eau*, is now ready. G. Freytag's play, *Die Journalisten*, will be published next week in Whittaker's series of modern German authors.

ORIGINAL VERSE.

TWO ALEXANDERS.

Two royal kinsmen striving in the sight
Of men, have raised a cloud of old-world dust;
Has any strength of faith to back the just?
One champion sheathes a sword that for the right
Shone yesterday; one from imperial height
Grovels to pluck, from out the foul red rust
Of secret crime, the weapon of his trust.
How when the day is done will stand the fight?
The day? Nay, who of us may tell of days,
When days of God are as a thousand years,
Wherein He mends our works and minds our
ways?
Thy throne, crowned slave of Russia, and thy
fears,
May be a pillory, with mocks for praise,
While Kingship in thy cousin's soul inheres!
Sept. 3, 1886. EMILY PFEIFFER.

OBITUARY.

IT is with much regret that we record the death of Mary Emily Conybeare, the wife of Mr. F. C. Conybeare, of University College, Oxford, and the eldest daughter of Prof. Max Müller. She was the translator into English of Scherer's *History of German Literature*, published less than a year ago by the Clarendon Press; and her death has followed that of Scherer within a month. Mrs. Conybeare, who was only twenty-four years of age, died suddenly at Southwold, in Suffolk, on Friday of last week, September 3.

M. MILSAND, then of Dijon, to whom Mr. Browning dedicated the revised version of his *Sordello* in 1863, died last Saturday, September 4, at his place, Villers la Faye, in the Côte d'Or. He was too ill this spring to pay his annual visit to the poet, and had been long aware of his declining state. His last letter, of August 28, spoke of increasing bodily weakness, though his head remained clear and strong. M. Milsand was a country gentleman and owner of vineyards. He was an accomplished scholar, and had a rare knowledge of English. When his first article on Tennyson and Browning, "La Poésie anglaise depuis Byron," appeared in the *Deux Mondes* of August 15, 1851, he was, perhaps, the only Frenchman who then understood and could criticise Mr. Browning. He afterwards wrote another review of the poet in the *Revue contemporaine*, besides studies of Wordsworth, Scott, and Byron. M. Milsand was a genial companion, a rare judge of character, and full of tact, a firm friend, and a widely cultured man. A portrait of him was painted by Mr. Browning's son two or three years ago.

THE death of Fridolin Hoffmann, for some time editor of the *Basler Nachrichten*, is announced from Cologne. He was a Rhineland by birth, and studied theology at Bonn. After leaving the university, in 1869, he became editor of the Liberal Catholic *Kölnische Volkszeitung*, and afterwards of the *Rheinische Merkur*—the present *Deutschen Merkur* and organ of the German Old Catholics. He gained some popularity as a novelist, but his chief literary work is the *Geschichte der Inquisition* (2 vols., 1878). Hoffmann was a man of wide scientific culture, full of humour and kindness.

MAGAZINES AND REVIEWS.

DR. C. WESSELY, whom some will be surprised to find among the "prophets" of the *Expositor*, contributes a valuable note on the spread of Jewish-Christian religious ideas

among the Egyptians. The tendency to religious syncretism in the pagan world of the third century is, however, so important a subject of study for the historical theologian that surprise will soon pass into gratitude. Dr. Wessely gives in parallel columns the Greek original and his own translation of two formulae from the Fayûm papyri, in which devils are exorcised in the names of "Jesus the God of the Hebrews" and "the great God Sabaoth by whom the river Jordan turned backward"; and two other magic forms which presuppose, at any rate, Jewish ideas. The lucidity of M. Godet, and the chastened poetic fervour of Bishop Alexander, will attract readers to the two opening papers on Gnosticism in Asia Minor, and St. Peter as portrayed in his epistles. Serious charges are brought against Prof. Friedrich Delitzsch, the Assyriologist, by "E.," who also notices M. Naville's critical edition of the Egyptian "Book of the Dead," and other Egyptological literature.

THE *Theologisch Tijdschrift* for September "brings strange things to our ears." Prof. Naber's conjectures on the text of the New Testament in *Mnemosyne* are (as Prof. Kuenen remarks) in a high degree "anregend," stimulating, and suggestive; but he has tried even Prof. Kuenen sorely by publishing a work to "illustrate and explain the lacerated condition of the New Testament." Happily the title is not "Veritas," but "Verisimilia"; and Prof. Kuenen displays as much patience in criticising the temerities about "Paulus Episcopus" and the "Jewish Fragments" as in any of his more important Biblical researches. Dr. Rovers expounds M. Aubé's theory on the *Carmen Apologeticum* of Commodianus. Dr. Michelsen continues his critical notes on the text of the Epistle to the Romans. The third edition of Lechler's work on the Apostolic and post-Apostolic age is reviewed by Dr. van Manen. We have not as yet noticed any English review of this important work by a leading conservative scholar. Other notices on books complete the number. This periodical deserves to receive greater support.

THE *Revue critique* of August 30 contains an elaborate review of the new edition of Prof. Kuenen's "Historico-Critical Inquiry into the Origin of the Hexateuch," written by M. Maurice Vernes, who concludes thus:

"L'Introduction à l'Hexateuque de M. Kuenen, qui est le résumé complet de tout l'historique des études consacrées aux six premiers livres de la Bible et qui est, de plus, le plaidoyer autorisé de la thèse de la nouvelle école d'exégèse biblique, nous fait voir que la question littéraire, celle qui traite de la composition et des rapports mutuels des trois documents constituant le Pentateuque-Josué, est très avancée, mais que la question historique, celle qui établit l'attribution de ces documents à des époques déterminées, l'est beaucoup moins. Pour notre part, nous inclinons à étendre la date de la composition des éléments dits prophétiques jusqu'à l'exil comme terminus ad quem, à voir dans le Deutéronome le produit du vi^e et du vii^e siècle et dans le Code sacerdotal l'œuvre des cinquième et quatrième."

NOTES OF A TOUR IN THE ASIATIC GREEK ISLANDS.

IV. SAMOS.

THE most convenient route by which Samos may be reached is by way of Ayasolouk (Ephesus) and the port of Scala Nova, from which, with a favouring wind, it is three or four hours' sail to Vathy, the capital of the island. Accordingly, as this was the next point for which we intended to make, on the morning of April 5 we took the train by the Aidin railway from Smyrna to Ayasolouk, and after spending some hours in examining the now well-known ruins, proceeded on horseback to

Scala Nova. Our road at first skirted the plain of the Cayster, and then turned southward over low hills, commanding beautiful views of the gulf of Scala Nova, from the northern shore of which rise the fine mountains of the mainland, with Chios appearing beyond, while the opposite side is bounded by the lofty broken summits of Samos. It was from these that the island received its name, for Strabo tells us that in early times the word *σάμος* was used for "a height" (viii. 3, § 19, p. 346, *σάμος ἑκάστων τῶν ὄρων*); it is in reality of Phœnician origin, and is found in connexion with settlements of that people in Samothrace and elsewhere. The town of Scala Nova lies in a fold of the hills above a creek which is protected from the sea by a small headland, while in front of it is an island, surrounded in its whole circuit by a wall, with a square fort occupying the highest point in the centre. Notwithstanding its Italian name it has a thoroughly Turkish aspect, presenting a strong contrast to anything that can be seen in the islands.

Hitherto our visit to these parts had been accompanied by a cold north-east wind, though the sky was cloudless; it now went round to the west—a change which was agreeable enough in itself, but unfavourable to our voyage, as it blew in the opposite direction to that in which we were going. However, we hired a small vessel with a lateen sail to take us across to Vathy, expecting to reach that place in the course of the afternoon. Our crew consisted of two men and a boy, the last a charming-looking sailor-lad of twelve years old. At first we sailed close to the wind in the direction of the northern side of the bay, with the object of making a long tack into the harbour of Vathy, which is not easily reached with a head-wind on account of a promontory which projects on its eastern side; and as we danced along over the crests of the blue waves, with the mountains around us softened by a gentle haze, and the snowy peaks of Mount Tmolus rising far away in the interior above the depression formed by the plain of the Cayster, we had no wish that our voyage should come to a speedy termination. After three hours, however, we had reason to change our minds, for the wind, which had freshened, and dashed the waves over our bows, became too much for our little craft, so that our captain was glad to make for a creek in the northern shore, intending to wait there till midnight, at which hour, so the sailors assured us, the wind would fall. We landed, and wandered about the low hills in the neighbourhood, meeting only with a few Turks, the inhabitants of a village on the mountain-side above, who were collecting grass for their cattle; but we afterwards learned that this district is one of the worst in respect of brigandage on the whole of the coast of Asia Minor. The islands, fortunately, are free from this curse, because within a restricted area which offers no outlet a highwayman can easily be hunted down. In the latter part of the day the wind became so violent that we were well contented to be in shelter, but our crew were not mistaken in their weather forecasts. When midnight came, I heard one of them who had been sleeping, rouse himself and say to the others—using the old classical, and still more Biblical, expression—*ἐλάσασθε ἡ θάλασσα*. We then started, and found the bay so calm that it was a difficult matter to make any way, until towards daybreak a kindly breeze arose and carried us across to Samos, and up the long and narrow fiord, at the head of which Vathy stands.

This place, which, like the chief town in modern Ithaca, takes its name from the deep waters of its harbour, has within the present century become the capital of the island, instead of the town of Chora, which lies on the southern side, not far from the ruins of ancient

Samos. It consists of two parts, which are called Upper and Lower Vathy; the former of these is situated on steep slopes at a distance of more than half a mile from the sea, while the latter, which is the centre of commerce, and the place of residence of consuls and merchants, is grouped round the port. Its long and well-built quay is an object of which the inhabitants are justly proud, for, with the exception of that of Smyrna, there is no other that can rival it on the coast of Asia Minor. Shortly after landing, we made the acquaintance of the British consul, Mr. Marc, and in his company paid a visit to the Prince of Samos. Ever since 1832 this island has been virtually independent of the Porte, for it enjoys a constitution of its own and regulates its own affairs, and its governor, who bears the title of Prince, though he is appointed by the Sultan, must be a Christian, and is not removable at pleasure, like the ordinary Turkish governors. A small Turkish garrison resides in the place, but it is merely nominal. The island is allowed to have a flag of its own, the colours being red above and blue below, with a cross in the lower part. It pays a fixed annual tribute to the Ottoman Government, but most of this, we were told, is expended on improvements in the island. The experiment of establishing such a principality was an interesting one, and seems to have thoroughly succeeded; being freed from Turkish misrule the inhabitants are contented and prosperous—this at least was what we were assured on the spot, and all that we saw tended to corroborate it. The present Prince is Caratheodori Pasha, who was one of the representatives of the Porte at the Berlin Congress, and at one time held high office at Constantinople. He is a thoughtful-looking man of about fifty years of age. We found that he spoke English well, and he conversed with us for some time in that language.

The principal exports of Samos are carobs, oil, and wine—the last-named article being far the most important. This I discovered to my cost on arriving, for some orchid-plants (*Serapias cordigera*), which I had dug up in the course of my wanderings on the previous day, with the view of transporting them to England, were promptly sequestered for fear lest they should introduce the *Phylloxera*—a proceeding which would not have surprised one on the frontier of France and Italy, where even an orange is not allowed to pass, but which seemed strange in this remote island. The natives, however, depend so much on the proceeds of their vineyards that even potatoes are forbidden to be imported. All the Samian wine is somewhat sweet with a slight muscat flavour, and it bears mixing with a large quantity of water; it is exported to Genoa, and also to Hamburg and Bremen, and is used for doctoring other wines. Some old wine with which Mr. Marc regaled us was of a splendid quality, and almost a liqueur. When Byron, in his song, "The Isles of Greece," exclaimed—

"Fill high the bowl with Samian wine"—

he evidently intended to select the choicest of all the beverages of these islands. After this it is surprising to learn, as we do expressly from Strabo (xiv. 1, § 15, p. 637), that Samos did not produce good wine in ancient times.

The primary object of our visit to this island was to see its classical antiquities, all of which are to be found in the neighbourhood of the city of Polycrates, and with this view we left Vathy the same afternoon (April 7) for Tigani, a village which is built round the ancient port. The island is narrowest in this part, and the lofty mountain-chain that runs through it forms a low col immediately at the back of the capital; in consequence of this it only requires

two hours and a half to ride from one of these places to the other. Passing through the upper town of Vathy, we mounted by a staircase rather than a road, which commanded fine views of the narrow harbour behind, and in no long time found ourselves on the ridge, and began to descend towards the southern coast. Where the country was cultivated, the ground was covered with olives and carob-trees; but the greater part of it was clothed with aromatic shrubs, which exhaled delightful odours under the influence of the genial warmth. As we approached the sea, beautiful views opened out of the strait of Mycale, which separates Samos from the mainland, dotted over with a few white sails, with the two peaks of the magnificent promontory rising behind; after which, turning westwards, we rode through pine-forests, until Tigani came in view, lying at our feet on the shore. Before descending to it, we left our horses for a while in order to explore some ruins which were close at hand; these belonged to the acropolis of the original city, before its circuit was extended so as to include the loftier heights towards the west. The portion of the walls which is best preserved is on the eastern side, and this is in some parts composed of polygonal stones carefully fitted together; in one place there is a gateway, the head of which is formed by courses of masonry approaching one another.

The inhabitants of Tigani have shown their enterprise by constructing a handsome quay round their harbour, and are now engaged in repairing and completing the two ancient moles which protected it; the longer of these, which faces the open sea, is the breakwater of which Herodotus spoke in terms of admiration in a passage which will be quoted hereafter (iii. 60). It was no doubt the shape of the enclosed port that suggested its modern name of the "Frying-pan" (τηγάνιον), a descriptive appellation which is found applied to a headland in Lemnos, and to a small peninsula west of the Taenarian promontory in the Peloponnese; in ancient times also, according to Pliny (*N. H.* v. 31, 36), there was a small island near Rhodes called Teganon. The warmth of the climate is shown by the palm-trees which grow there, and during the night a few mosquitoes made their appearance. We were lodged in a large disused warehouse belonging to Mr. Marc; and here we had the pleasure of meeting Mr. and Mrs. Theodore Bent, who occupied other rooms in the same building; they were now engaged in excavating some of the tombs that lie outside the city walls. The warehouse apparently had been originally intended for storing oil, for in the court behind it there were lying thirty-nine earthenware oil-vessels of such dimensions that, had they been set upright, they might easily have accommodated forty thieves save one.

Directly after our arrival we started to visit the ancient city of Samos, the walls of which we had seen from the old acropolis, reaching in a long line down the north-eastern side of a lofty hill, which is separated from it by a valley. The line of this hill runs parallel to the shore, and the city was built on the slopes which descend from its broad flank to the water, but the fortifications enclosed the whole of the ridge, including the summit at the western end, the height of which is between 700 and 800 feet. The point which we first made for was the little monastery of "Our Lady of the Cave" (Ναὺλὶα Σπηλαίη), which forms a conspicuous object with its white walls and dark cypresses high up on the bare south face of the hill. On reaching it we were welcomed by an old monk, who told us that this convent is a dependency of a larger monastery in Amorgos, and showed us the cave, which descends for some distance into the rock behind, and was evidently an ancient quarry. Within it is a little chapel, from which the place derives its name. We then mounted to a place

sion in the ridge, where was another quarry, and immediately on crossing it came upon the city walls, which are twelve feet thick and have towers at intervals. These we followed up to the summit, where, near the north-west angle of the fortifications, are the finest remains, consisting of numerous courses of masonry, the massive blocks of which almost rival the work of Epaminondas at Messene. From this point the walls descend the mountain side, and are traceable at intervals until they reach the sea; at one point, not far below the summit, a large tower, the best preserved of all these outworks, now stands alone, though it once formed part of the fortifications. In returning to Tigani, we made our way down the rough billside until we reached the theatre, which is situated a little way below the monastery; the form of this is clearly traceable, and the arches remain which supported the scena, but few of the seats are in their original position. The dimensions are small, considering the size of the city. It commands a wonderful view over the Sporades and the neighbouring coast of Asia Minor. Looking from it, we can picture to ourselves Polykrates proceeding from the harbour in his galley to drop in the sea the ring, which has added so great an element of romance to his story; or, extending our view a little further, we can make ourselves present at the battle of Mycale, which was fought on the shores of the strait. Immediately below the theatre, the hill side breaks into easier declivities, and it was here that the upper part of the ancient city stood, for the ground above is too steep to allow of being built over. This is what Strabo meant, when he described the place as "lying for the most part on level ground, and washed by the sea, though part of it runs up the mountain side above" (xiv. 1, § 14, p. 637).

H. F. TOZER.

SELECTED FOREIGN BOOKS.

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- VEREISIMILIA. Laceram conditionem Novi Testamenti exemplis illustrant et ab origine repetiunt A. Pierson et S. A. Naber. Amsterdam: v. Kampen. 3 fl. 50 c.

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CORRESPONDENCE.

"CHAPTERS IN EUROPEAN HISTORY."

Moretonhampstead: Sept. 7, 1893.

I must beg of your courtesy space to correct two of the errors of fact in the review of my *Chapters in European History*, contributed to the ACADEMY, of September 4, by Mr. G. A. Simcox.

Mr. Simcox writes:

"We are assured [by Mr. Lilly] that Pagan supernaturalism was quite unethical, quite unspiritual, which proves," he adds, "that Mr. Lilly does not know much of Pindar or Sophocles, to say nothing of Aeschylus, and that his acquaintance with Euripides is very partial."

I will not discuss the question whether I know as much of Pindar or Sophocles, to say nothing of Aeschylus, as Mr. Simcox; whether my acquaintance with Euripides is as thorough as his. But I will venture to express the hope that Mr. Simcox cites those poets more accurately than he has cited me. I have neither said nor implied, I have never dreamed of saying or implying, that Pindar and Aeschylus, Sophocles and Euripides, were unethical or unspiritual. On the contrary, in one place I especially recognise the verses of the "Antigone"—

οὐδὲ σθένειν τοσούτων φόβον τὰ σὰ
κρητόμαθ' ὥστ' ἔργατα κάσφαλ' θεῶν
νόμιμα δύνασθαι θνητὸν βῆθ' ὑπερδραμεῖν

—as a magnificent apology for the principle to which it is the very *raison d'être* of the sacerdotal order to bear witness: the principle of the indefeasible supremacy of conscience as the voice of Him whom it is better to obey than man (vol. i., p. 186). Elsewhere I write:

"I am far from ignoring the glimpses of the great [Theistic] idea which visited, from time to time, 'those wise old spirits' who, in Jeremy Taylor's happy phrase, 'preserved natural reason and religion in the midst of heathen darkness.'"

And, by way of illustration, I go on to cite the striking fragment of Xenophanes preserved by Clement of Alexandria (vol. i., p. 236). If Mr. Simcox had honoured me with a more attentive perusal before proceeding to criticise me, he would have seen that I was dealing with "ancient Paganism, as it lived and ruled in the popular mind" (vol. i., p. 236). In a note I draw special attention to the words in italics. It is in this sense that I speak when I say:

"Ancient Polytheism enshrined no ethical code, presented no standard to which life should be conformed, had nothing to offer to the enquiring mind or restless heart; its priests were, in no sense, spiritual teachers, but officers of a cult" (vol. i., p. 239).

And, in a note, I point out that the Greek and Latin poets, in the numerous passages of high ethical import which will occur to every classical scholar, were writing, not as the exponents, but as the correctors, of the popular creed.

Again, Mr. Simcox writes:

"Mr. Lilly is generous to Balzac without being quite just. He will have it that he supported Catholicism out of mere sentimentalism. He supported it," Mr. Simcox is good enough to add, in order to set me right, "on social grounds, as seriously, if not as weightily, as De Maistre."

To show how completely my critic misrepresents me, it will suffice to quote from my book one page, which, not to trespass unduly upon your space, I will, so far as possible, abbreviate:

"Balzac, then, was a Monarchist. He also professed himself a Catholic. 'I write,' he tells us in his Introduction, 'in the light of two eternal truths—religion and monarchy: the two needs of France, which contemporary events proclaim, and towards which every writer of sound sense ought to try to bring back our country.' Christianity he

holds to be 'a complete system of repression of the depraved tendencies of man, and the greatest element of social order'; and of Christianity he finds Catholicism the only expression worth considering. The doctrine of a life beyond the grave he regards not merely as a supreme consolation, but also as an incomparable instrument of government. In religion he discerns the sole power which sanctions social laws. Hence it is that he accounts as the worst foes of his country the *doctrinaires* who, for the last century, have laboured with the violence of enervements to banish God from the public order, and who have made it the first principle of their system to withdraw the people from the influence of the Church. 'Toute association,' he writes, 'ne peut-elle vivre que par le sentiment religieux, le seul qui dompte les rébellions de l'esprit, les calculs de l'ambition, et les avidités de tout genre.' 'Every moral reformation not supported by a great religious sentiment, and pursued within the fold of the Church, rests upon a foundation of sand' (vol. ii., p. 321).

W. S. LILLY.

TAKHPANKHES.

Park Lodge, Weston-super-Mare:
August 21, 1886.

Mr. Flinders Petrie's account of his interesting and important discoveries at Tell Defenneh (ACADEMY, June 25) induce me to make a few remarks on the name and the place.

The name we have in several stages of decay; but, doubtless the full form, תַּחַנְכְּשִׁי, T-KH-P-NKH-S, is the nearest expression in Hebrew letters of the Egyptian original. The first stage of decay, תַּחַנְכְּשִׁי, T-KH-P-N-S, is identical with the name of that Egyptian queen whose sister the Pharaoh gave in marriage to Hadad, the prince of Edom, so troublesome to Solomon (1 Kings, xi. 19). I think, therefore, that the queen and the town bore the same name, and by transliterating the Hebrew we may get a very fair Egyptian name, Ta-khā-p-nkh-s. Although this name does not appear in Lieblein's *Dictionary of Hieroglyphic Names*, yet its elements are well known in proper names, as in Ta-khū-t, for instance, and in numerous names compounded with ānh, as Mut-khet-ānh-s.

If we take the latter element as a title of the Pharaoh (Pierret, *Vocab.* 74), the name would sound very well to an Egyptian. "The brightness [or light] of the Pharaoh" would equally suit a new royal residence or (I think) a royal lady. Now the queen in question would be, as I suppose, the mother of the princess whom Solomon espoused, namely, the queen of Hor Psebkhaennu (or Psiukhānu), whose sister Hadad married. Her name is given in 1 Kings xi., 19, 20, as תַּחַנְכְּשִׁי, תַּחַנְכְּשִׁי, and in the LXX. Θεκυλας, which substitutes *m* for *p*, but shows the hard sound instead of the *ph*. In the Vulgate it is Taphnes. It is worth notice that, in the genealogy of the line of kings of whom Hor Psiukhānu was the last, the name of his queen is missing (*Zeitschrift f. Aeg. Spr.*, 1882, 158; Wiedemann, *Geschichte*, 540). Their daughter, sister of Solomon's wife, married Osorkon I., son of Sheshang I., of the XXIIInd (Bubastite) Dynasty, who welcomed Jeroboam and invaded Palestine.

As to the place, the suggestion of Brugsch Pacha that it took its name from Tabenet (*Hist.*, ii. 357, Smith's ed.) must be given up, I think, since the Theben of which he speaks is shown in the tableau of Seti I. as close to Zar or Zal, whose true position probably was not at Daphnae. The name of the town has undergone the following changes: תַּחַנְכְּשִׁי (Jer. and Ezek.); תַּחַנְכְּשִׁי (K'thib, Jer. ii. 16); Τάφνας, Τάφνας (LXX.); Δάφνας (Herodotus); Taphne, Taphnis, Taphnae (Vulgate); Tell Defenneh (modern name, through the Greek, pronounced, says Mr. Greville Chester, Defneh). If the name of the place or quarter was connected with that of the queen

contemporary with David, then we must suppose part of the extensive remains to be earlier than Psammetikhos, who built the fortress examined by Mr. Petrie. Let us remember that when Jeremiah was there he must have heard the name not only from Egyptians, but very commonly from the lips of Ionian and Karian soldiers of Khopra's garrison. The head of this Pharaoh, Uahabrá, is represented as clad in a Greek helmet, forming a small vase (Lenormant, *Hist.*, ninth ed., ii. 409).

This early and most interesting contact and overlapping of "classical" with Biblical antiquity is worthy in every regard of serious attention. The military station formed by Psammetikhos at Takhpankhes, now brought to light by Mr. Flinders Petrie, is a special point of alliance for Biblical and classical archaeologists. Let Biblical students remember that Nekó I. was surrounded by Greek soldiers of his guard and line at Megiddo, when the high-souled Josiah drew out his little army to bar the way on behalf of his suzerain, the Assyrian (see Lenormant, *Les Origines*, &c., ii., part 2, p. 62). And Nekó sent the robe that he then wore to the temple of Apollo at Brankhidai in Ionia. When we recollect the strong influence of the Greeks from this time, and picture to ourselves the Saite Pharaoh Uahabrá (Apries) in Greek armour, it is no longer surprising that we should have cameos at Berlin and the Hague representing the head of his conqueror Nebukhadrezzar in a helmet of similar style (see woodcuts in Vigouroux, *La Bible et les Découvertes modernes*, fourth ed., iv. 325; Babelon. *Contin.* of Lenormant, *Hist.*, ninth ed., iv., 394). It is in reality likely enough that at Takhpankhes the prophet Jeremiah may have seen each of these rival monarchs clad in the panoply of the Hellenic warrior.

If the chief charm of Naukratis is for the student of classical antiquity, at Takhpankhes we have found a centre of manifold converging interests; and the report of Mr. Petrie to the committee of the Egypt Exploration Fund will be sure to bear out the expectation raised by the communications to the ACADEMY.

HENRY GEORGE TOMKINS.

"SOOR-DOOCK" AND "DOOGH."

New York: August 23, 1886.

For fear that it may get into the dictionaries, I write to warn your correspondents that the connexion between the Persian *doogh* and the Scotch "dook" will quite fail if the Persian word be correctly spelled. It has no final guttural, and is properly spelled *dūw*, or *dāw*. For this fact I do not depend upon my own knowledge, but on the authority of two intelligent natives of the East, who tell me that *dūw* is both Persian and Kurdish for the drink called *airān* in Turkish, or *rauib* in Arabic. The word is pronounced with the final *w* distinctly consonantal, and not forming a diphthong with the preceding *ū*.

WILLIAM HAYES WARD.

SCIENCE.

BAEHRENS'S EDITION OF CATULLUS.

Catulli Veronensis Liber. Interpretatus est Aemilius Baehrens. (Lipsiae: Teubner.)

THIS volume contains a well-arranged and well-matured commentary on one of the most corrupt and difficult of the Roman poets; and as the whole, besides Index and Prolegomena, does not much exceed 600 pages, it must be added that it has been completed within very reasonable limits. It has followed the publication of the text after an interval of ten years, the author having been, as he tells us

in the Preface, p. 1, engaged during that time on other Roman poets, yet always with the view of bringing them to bear on the interpretation of his favourite Catullus: "Numquam requievit aut Catulli mei amor aut opera in eo interpretando emendandoque posita."

Like almost all German work of this kind, it is thorough; neither pains nor reading has been spared. Not very much aid is to be obtained from MSS., there being, as in the case of Propertius, but two (O and G) of any real authority; and of these Baehrens (Praef., p. ix.) claims the credit of having first pointed out the superiority of O. "Sinceram libri O et interpolatam libri G naturam indolemque perspexi." Of Mr. Robinson Ellis's well-known edition (p. x.), he speaks with fairness, if not everywhere with approval: "Etiam Ellisi studiis doctis Catullum aliquid debere, lectores haud paucis huius nostri libri paginis intelligunt." Of the late Mr. Munro's volume, *Criticisms and Elucidations of Catullus* (Cambridge, 1878), he has no great opinion; as a critic, the editor of Lucretius is "infelix" (p. x.), and nearly all of the proposed emendations, with which he and others have "overwhelmed" Catullus, are, in his judgment, "silentio praetermittendae, utpote ne mentione quidem dignae."

The commentary which Baehrens has now supplied is of the kind called "perpetuus," that is, a running exposition of words and sentences, combining criticism of readings. "Talis commentarius" (he says, p. xi., and we agree for our own parts) "ita debet institui, ut semper atque ubique interpretatio et critica sint consociatae." He shows that good taste and judgment which we seldom miss in German scholars; and with his elegant and simple Latinity he has unquestionably produced a useful and satisfactory body of notes. Anyone can soon test this by turning to his remarks on any difficult or corrupt passage. If his conjectures are occasionally somewhat bold, "ut in rebus desperatis," as critics say, he is conservative in retaining and successfully defending many readings that have been called in question by Munro and others. Generally, as he says in p. xi., he has compiled his notes in the familiar and easy way that is most likely to attract the student,—"discentium commodis inserviturus familiari, quam vocant, interpretatione potissimum adhibita semper paulo indulgentior fui."

The Prolegomena deal with the style and genius of the Roman poets preceding Catullus, and the more polished versification of his contemporaries. The "novi poetae," as the successors of Ennius were called by the admirers of his school—viz., after 70 B.C.—favoured high polish and long elaboration, as opposed to the "rudis simplicitas epicorum veterum." They affected the diction of polite society, and somewhat pedantically held the Alexandrine poetry, that of Callimachus especially, to be their best model (Prol., p. 10). A long discussion follows (pp. 25-36), identifying the poet's "Lesbia" with Claudia or Clodia, the wife of Q. Metellus Celer, consul B.C. 60, and more than once mentioned by Cicero, who has nothing favourable to say of her character (p. 34). He gives her the nickname *quadrantaria*, which is be-

ieved to refer to her frequenting the public baths (*quadrante lavari*), p. 34. Catullus himself Baehrens regards rather as the victim of a vicious age than as morally depraved—i.e., naturally disposed to evil; on the contrary, he gives him rather a good character (p. 40), and says that

"hoc ingenio, his studiis, hac natura praeditus non potuit non fieri id quod est factus, scilicet summus quem Roma unquam vidit poeta lyricus, magnis illis Graeciae in eodem genere luminibus aut nihil aut parum cedens."

Still, with all his cleverness, originality, and genius as a poet, he has shown such extreme grossness in some of his minor pieces that his works generally have been almost excluded from English schools, and left in the hands of more advanced students. Yet the "Epithalamium" (lxi.), the "Attis," in fine flowing Galliambic, with the beat and general character of the Ionic a minore (lxiii.), and especially the 400 hexameters on the marriage of Peleus and Thetis (lxiv.), are poems of the highest beauty, and unobjectionable in their subject and treatment. The first named, according to Munro's judgment (*Criticisms*, p. 235), "contains some of the best and sweetest poetry which this world has produced, clothed in language of unfading charm." For this reason, in part, but partly from their many and great critical difficulties, we have taken the "Attis" and the "Peleus," on which together Baehrens's commentary extends from p. 336 to p. 452, for the purpose of putting to the test his skill and taste, which we estimate highly, as a critic and an interpreter. It is obviously impossible to go into the treatment of the minor poems. We may, however, premise a brief remark on one or two points in them, and first, on verse 7 of the dedicatory ode to Cornelius Nepos, the historian. Here Müller retains the vulgate:

"Quare habe tibi quidquid hoc libelli,
Qualecunque, quod o patrona virgo,
Plus uno maneat perenne saeculo."

"Take this book, whatever it is and of whatever kind." Here Mr. Munro (*Criticisms*, &c., p. 3) wishes to read

"Qualecunque quidem patroni ut ergo
Plus uno, &c."

which he translates, "that whatever it be, for its patron's sake it may last." He is evidently mistaken in objecting that "to turn so abruptly to Minerva seems a violation of all art and good taste." Baehrens shows that Minerva, as the patroness of libraries (in which her bust, as the goddess of wisdom, used to be placed, *Juv.* iii. 219), is most fittingly appealed to. He thinks, however, that the passage is "valde corruptus," and ventures on a correction which certainly has but little to commend it—

"Quare, mel, tibi habe quidem hoc libelli,
Qualecunque quod est, patrona virgo," &c.

where *mel*, "my sweet friend," is suggested to him by a *var. lect.*, "*mei libelli*." (A similar, and we fear not more happy, conjecture of Baehrens, on x. 33, is "*sed tu, mulesa, male et molesta vivis*," where others read *insulsa male et*, &c.—i.e., "*inepta valde et molesta*." Mr. Munro (*Crit.*, p. 37) calls this change (*insula MS.*) "*most infelicitous*." The editors of Catullus are not always on very civil terms with each other. There really is force in Baehrens's remark that a sharp,

clever, wideawake girl was anything but *insulsa*. But the epithet perhaps means "wanting in politeness.") Our own remedy in i. 9 is simpler than either—viz., to read "*qualecunque fuat*," i.e., *sit*, or *fuad*. We suppose the archaic form to have been superseded by *quod*.

In the well-known passage on Lesbians' pet sparrow (ii. 7, 8), Baehrens seems to us even less happy. For "*carum nescio quid libet iocari*," "when she has a fancy to play with her pet," he reads, "*karum [sic] nescio quid lubet, iocique et solaciolum sui doloris*," "*hoc est, cum puellae placet res aliqua grata, quae ei sit et ioco et solacio*." Mr. Munro's remedy of transposing 7 and 8, on the dangerous doctrine that "transposition is one of the simplest remedies in the case of a text resting finally on a single MS.," and of reading *sit solaciolum* for *et*, or the Aldine *ut*, Baehrens rejects. Few indeed will approve of Munro's odd version, "When the bright lady of my longing love is minded to try some charming play, for a sweet solace of her heart-ache, I trow, whenever the fierce storm of passion shall be laid." This, indeed, is hardly sense. We should simply transpose *et* and *ut*, in this sense, "She lets her sparrow peck her finger as a consolation of her grief [at my absence], and also when there is a lull in the intensity of her passion"—i.e., as an amusement in her calmer hours, as well as to beguile her distress.

"Ut solaciolum sui doloris,
Credo, et cum gravis acquiescet ardor."

Surely, this simple interchange makes "all straight." As for *carum iocari*, we must suppose that it really means "cum caro iocari," while the expression follows *dulce ridens, torva tuens*. There is no appearance of the line being in anyway corrupt, though the usage is harsh.

In lxxvi., 10, for the old reading

"Quare cur te iam amplius excrucies"

Baehrens would read "cur te iam iam," &c., Munro (*Criticisms*, p. 205) "cur te iam a! amplius," which is simply horrible. We propose

"Quare cur te iam tam pius excrucies,"

i.e., cum tam pius sis, οὔτως εὐσεβῆς ὢν. "Why should you trouble yourself about the ingratitude of others when your conscience tells you that you have behaved dutifully alike to gods and men?" The whole point of the poem turns on this word *pius*. Thus, in the first couplet, "cum se cogitat esse pium," and in the last line, "O di, reddite mi haec pro pietate mea."

The somewhat corrupt and generally difficult "Attis" (lxiii.) is well explained and in part emended (p. 336-360), Mr. Munro dismissing it in three pages (*Criticisms*, p. 141-3). In v. 2, Baehrens objects that "Phrygium ut nemus tetigit" must be wrong, since at first Attis stood on the shore. It was there that, with the sacred mountain in sight, he committed on himself the mutilation, after which he went up to join the worshippers of Cybele in the sacred wood. Hence he suggests *solum* for *nemus*. It is more likely that we cannot now catch the geographical notion intended by *nemus*, which might mean "tree-clad shore." In v. 5 he reads, with Ellis, *devoluit*, "he made to fall heavily on the

ground." Mr. Munro reads *devolsit*, with Haupt; but it is hard to see how it suits the passage. *Devellere* is quite inappropriate to self-mutilation. The idea is borrowed from detaching and rolling down stones from a cliff. The long syllable at the beginning stands for two short, as in 15, 17, 26, and elsewhere. At the end of the verse Baehrens reads *silicee* for *silice* (MSS. *silices*), but the resolved syllables are defended by 1, 13, 42, &c. His reading *ilei* (=inguinis), as from *ilium*, for the corrupt *iletas*, may be right; but as Virgil used *oti* as the genitive of *otium*, so *ili* might have been used. Transcribers, to whom the form was quite strange, and who did not catch the meaning of the act, nor the use of the sacrificial "flint knife," thought only of *devolvere silices*, and made *acutos (-tas)* the epithet to it. In v. 9 he defends *tubam Cybelles*. The tambourine, he says, was to Cybele what the *tuba* was in a military sense—the means of rousing to frenzied action. Mr. Munro suggests, and defends by several Greek quotations, *typum Cybelles*, supposing that Attis wore a medal (*τύπος*) of the goddess. There seems, however, no authority for the use of the singular. In 14, Baehrens omits the concluding word *celeri*. Perhaps we should read, omitting the *velut*,

"Aliena quae petentes exules loca celeri
pede meum secus secutae,"

viz., "the new *sex* which I have adopted by my act," *meum* being here a monosyllable. In 18 he reads "celeritate, io, citatis," for *erocitatis* or *crocitatis*; others, *eras* (herae) *citatis*, &c. In 62, he proposes "quod enim genus figurae est? ego enim in quid abii heri?" "Into what kind of being or sex [i.e., neither male nor female] have I passed by the rash act committed this day?" We prefer Müller's *ego non quod habuerim* (MSS., *ego non quid abierim*?) In 74 Mr. Munro would read *sonus excitatus* for *sonitus*, others supplying *celor* or *citus* to complete the verse. Either seems better than Baehrens's "*sonitus gemens adiit*." Objecting, with Mr. Ellis, to *geminas deorum ad aures*, he would read "*adiit matrem deorum, ad aures*," &c., i.e., "*ferens ad aures eius*." He thus omits the tame epithet, "the two ears." Munro "feels confident that *geminas* comes from the poet himself," and he would restore—

"Geminas deae tam ad aures nova nuntia referens," a change we cannot commend, especially as *tam* can hardly be separated from *nova*. The very obscure 77, "*laevumque pecoris hostem stimulans*," i.e., "stirring with the goad the lion [enemy of cattle] on the left side of the car," Baehrens, most improbably, we think, would emend "*laevumque pectori* (or *pectore*) *orseis stimulans*," where *orseis* he explains by *verbis*. Possibly "*pecoris ilium*," "goad the beast's left flank" (as above 5), or even *ile*, which may have been a singular form of *ilia*, as *rete* of *retia*. In 86, *virguleta* for *virgulta* would better suit the rhythm. Still, as in *cervice* in 83, *erroribus* in 18, *Gallas* in 34, one long syllable may take the place of two short. In 82, *face* for *fac* would make a better verse, though the slight change is not metrically necessary.

In lxiv., "On the Marriage of Peleus and Thetis," Baehrens retains, in 11, "*illa rudem cursu proram imbuat Amphitrite*," against Munro, who adopts the correction "*prima*

imbuit," but wrongly says that *illa* (viz., *diva* in 8) is "left wholly without meaning." We agree with Baehrens that the poet meant "she [the goddess Hera] dipped in Amphitrite, i.e., in the sea, a prow which had no experience in voyaging." This very word *imbuiere*, properly referring to dyeing, means "to give the first dip." In 13, Munro says "Torta for Tota must be right," and perhaps it is more probable than Baehrens's *mota*. In 14, where Munro regards *freti* as "the simplest correction of *feri*," Baehrens gives "emersere fero candentis gurgite vultus," "fair faces [of admiring sea-nymphs] rose out of the wild waters." Thus he takes *Nereides*, in 15, in apposition with *vultus*. Again, Munro is too dogmatic; "*vultus* must be an accusative, not a nominative, in apposition with *Nereides*." In 16, for *illa alia* (or *illa atque alia*) *videre luce*, where some epithet to *luce* seems wanting, Baehrens reads "atque illa videre beata luce"; Müller, "atque illic alma viderunt luce"; Munro, "illac [quaue alia?] viderunt," &c., "on that day and on what other"—i.e., never before. In 23-4, where the passage has been in part recovered from the Verona palimpsest scholia on Virgil, Baehrens reads "O bona marte progenies" (MSS. *matrum*, *matre*, *mater*), "hoc est, in bello eminens." Munro's conjectural supplement, "O bona matrum Progenies salvete iterumque iterumque bonarum" has the epithet evidently in the wrong place after the imperative, to say nothing of the interval from *matrum*. Baehrens justly remarks, "*bonarum* nimis diremptum male se habet." In 71, the old reading "luctibus extenuavit," "made her beside herself [outside of herself] by grief," seems better than Baehrens's "fluctibus." In 109 we prefer his "quaecunque habet obvia frangens," describing the fall of a pine uprooted by a storm, to Munro's "lateque comis obit obvia frangens." Can we think *obire comis obvia* is a Latin phrase? In 119 Baehrens supplies on conjecture "*tabet* deperdita," others giving *flevit*, others changing *laeta* at the end into *laetabatur* (so Müller). There is some sense in "the wretched mother pines while the daughter rejoices in her love," but not much in the combination "misero laetabatur." In 213, for "cum crederet" (*cum* having just preceded), Müller edits "concrederet," and *castae* for *classi* in 212. There is not much likelihood in Baehrens's suggestion, "galacatae (or clupeatae) moenia divae." Were there authority for the plural we might propose *munimina*, or, still better, *nova moenia*, so as to omit the former *cum*, retaining *classi*, "when Theseus was leaving Athens, which he had so lately formed into a city, with his fleet (i.e., ship)." In 254, for "qui tum alacres," where, on account of *harum* following, Bergk reads "quae tum," assuming that a verse preceding has been lost, Baehrens restores *quicum*, i.e., "with Iacchus went also his followers the Bacchantes." In 273 he rightly takes *cachinni* for the nominative, not the genitive: "the laughing waves lightly sound as they lash the beach."

We have said enough to show that Baehrens's commentary is deserving of the most favourable regard. It is the work of a scholar of learning and long research in Roman poetry, and a sober judicious critic.

It may be doubted if more remains to be done for Catullus short of the improbable luck of discovering better MSS.

F. A. PALEY.

THE AMERICAN PHILOLOGICAL ASSOCIATION.

THE eighteenth annual session of the American Philological Association began at Ithaca on July 13, in the Botanical Lecture-room of Sage College, Cornell University. The president, Prof. Tracy Peck, of Yale, occupied the chair; Prof. J. H. Wright, of Dartmouth, secretary. About thirty new members were elected.

The following papers were read:—Mr. Cyrus Adler, of Philadelphia commenced with one on "The Hebrew Words in the Latin Glossary, Codex Sangallensis 912," this codex being printed with notes in the fifteenth volume of the Association's *Transactions*. Mr. Adler's paper was a contribution to the effort now making to collect and explain all the Hebrew words found in late and mediaeval glossaries. Remarks were made by Prof. Isaac H. Hall.—Prof. Scarborough, of Wilberforce University, "The Birds of Aristophanes, a Theory of Interpretation," was a review of the various views taken of the purpose of that comedy.—Prof. Fisk P. Brewer's paper (read in his absence by the secretary) was on "The Word Election in American Politics."—Dr. Isaac Hall's "Contributions to Cypriote Grammar," consisted of an exhibition of the Cypriote pronouns, in continuation of his previous papers on the Cypriote articles and other points of Cypriote grammar. Remarks on this paper were made by Dr. H. W. Smyth, of Baltimore.—Prof. Blackwell, of Missouri, in a paper on "Ashtoreth, the Canaanitish Goddess; a New Etymology proposed," denied the common assumption that *Ashtoreth* and *Asherah* are two forms of the same name. *Ashtoreth* he took to be a corruption by popular etymology (which connected the name with a word meaning "grove," whence the "groves" in which *Ashtoreth* was worshipped, and the stumps of trees or blocks of wood which came to be her symbols) of *Ashtareth*, a form reflected in the Greek *Astarte*. This *Ashtareth* Prof. Blackwell referred to the Akkadian *Ishtar*, *Ishtar*, probably at first a generic name for a deity, but becoming later the individual name of a female divinity. *Asherah*, a name of different origin, was referred to a root *asher*, "to go before," not substantiated in Hebrew, but found in Assyrian and Arabic. This paper was discussed by Mr. Cyrus Adler and Dr. Morris Jastrow, of Philadelphia.—Dr. Harold N. Fowler, of Cambridge, presented a paper on "The Sources of Seneca's *De Beneficiis*," which, he concluded, was derived chiefly from Hecaton, to whose works Seneca is believed to be much indebted.

At the evening session, which is usually devoted to the president's annual address, Prof. Peck expressed his regret that owing to the condition of his health and the commands of his physician, he had been prevented from complying with the custom.—The next paper, by Dr. B. W. Wells, of Providence, was on "The Vowels *o* and *u* in English." In the absence of the author, the paper was read by Mr. C. P. G. Scott, who then made some remarks upon it.—The "Katha Upanishad" was the subject of an interesting paper by Prof. Whitney, who read corrected translations of parts of the poem, and remarked that there was strong reason to believe that the Buddhist system of pessimism (which centres on the doctrine of the worthlessness of individual existence, escape from which into *Nirvana* is regarded as the highest good) was not a

popular growth, but was the product of some special school, spread by various causes among the people.—Mr. Lee Grumbin's paper, "Some Notes on Pennsylvania German," was read in his absence by the secretary. It consisted of an amusing collection of words and idioms, most of them familiar to persons who have lived in the "Dutch" counties of Pennsylvania.—Dr. Julius Sachs, of New York, read a paper on "Homeric Zoology."

On July 14 the Association again met. Dr. H. Weir Smyth, of Johns Hopkins, read a paper on "The Interrelations of the Northern Dialects of Greece."—He was followed by Dr. Morris Jastrow, of Philadelphia, one of the growing school of American Assyriologists, with a paper on "Assyrian in its Relation to Hebrew and Arabic."—Prof. Whitney, in a paper on "Roots," began by saying that a great part of the false views in regard to the phenomena of ancient language is due to depending entirely upon that which is remote, obscure, out of our reach, instead of that which is under our eyes. Roots are to be understood by seeing how they arise in modern speech. The words *cost*, *count*, *preach*, *blame* are in English true roots, though, because their previous history happens to be preserved, we are able to separate them into two or more elements in Latin or Greek. A root—the significant element common to a body of words—is simply the form at which our analysis stops.—Dr. B. L. Wheeler, of Cambridge, read a paper on "Analogy, and the Scope of its Action in Language." The laws under which the phenomena referred to analogy can be grouped were stated, and illustrated by many examples from many languages, and a chronological bibliography was appended.—Prof. C. F. Smith, of Nashville, read some interesting notes on "Southernisms," illustrated by examples pronounced so as to give the true local colour. Among the words classed as Southernisms, or as having peculiar Southern uses, were *abide*, to endure; *battle*, a washing-stick; *norated*, rumoured, made known; *ridiculous* and *funny*, used often on the saddest occasions; *kick*, to jilt (a girl may thus properly "kick" her lover); *powerful*, very, and many others.

REMAINS OF PRIMITIVE MAN.

IN the anthropological section of the British Association, on September 6, Dr. H. Hicks read a paper on "Evidence of Pre-Glacial Man in North Wales." He described the conditions under which some flint implements had been discovered during researches carried on by Mr. E. B. Luxmore and himself in the Llyfynnon Benko and Cae Gwyn caves in the Vale of Clwyd, in the years 1884-6. The caverns were explored by himself and friends for the first time in 1884, and some of the results were given by him in a paper at the last meeting of the British Association. The facts then obtained had led him to the conclusion that pleistocene animals and man must have occupied the caverns before the glacial beds which occur in the area had been deposited, as it had been found that, although the caverns are now 400 feet above the level of the sea, the materials within them had been disturbed by marine action since the pleistocene animals and man had occupied them. Moreover, deposits with foreign pebbles similar to those in the glacial beds were found in caverns overlying the bones. Last year a grant was made by the British Association for the purpose of carrying on the exploration, chiefly with the object of getting further evidence as to the age of the deposits in the caverns. The results obtained this year were highly confirmatory of his views, and had an important bearing on the antiquity of man

in Britain. Stet cave had been blocked up by a considerable thickness of glacial beds which must have been deposited subsequently to the occupation of the cave by the pleistocene mammals. A shaft was dug through these beds in front of the entrance to a depth of over twenty feet, and in the bone earth, which extended outwards under the glacial beds, on the south side of the entrance, a small, well-worked, flint flake was discovered, its position being about eighteen inches beneath the lowest bed of sand. It seemed clear that the contents of the cavern must have been washed out by marine action during the great submergence in mid-glacial times, and then covered by marine sand and an upper boulder clay. He believed that the flint implements, lance heads, and scrapers found in the caverns were also of the same age as the flint flake, hence that they must all have been the work of pre-glacial man. In the discussion that followed, general agreement was expressed as to the extreme significance of Dr. Hicks's discovery.

MM. Marcel de Puydt and Maximilian Lohet, of Liège, announce the following discovery. In a cave at Spy, a few miles from Namur, they have found in the sandstone two human skulls of extraordinary thickness, resembling the celebrated Neanderthal skull. They have the same projecting eyebrows, and the same low sloping forehead of a decidedly simian character. It is suggested that these are types of skulls of the primitive race who dwelt on the Sambre. Among other objects discovered in the cave were thousands of flints carefully dressed on one side; also specimens of jasper and agate, minerals not found anywhere in the neighbourhood, ivory breast pins, red ear-pendants, and necklets of curious design. There were no representations of animals. All were found in the sandstone, three layers of which were plainly discernible. The remains of flints, &c., deposited in each layer indicated different stages of skill in workmanship. The lowest stratum was by far the poorest in the number of objects found and in the quality of their workmanship; but it was here that the skulls were found. A careful drawing has been made of the geological section of the cave, so as to mark precisely the point where the skulls were found.

PHILOLOGY NOTES.

NEITHER Prof. Maspero nor Dr. A. Wiedemann will be present at the Orientalist gathering at Vienna, both being unavoidably engaged elsewhere. M. Naville will, however, attend the Congress.

MISS AMELIA B. EDWARDS will contribute a paper, which she hopes to read in person, on "The Dispersion of Historical Antiquities (especially Papyri) consequent upon the recent Discovery of various ancient Cemeteries in Upper Egypt."

WE understand that there will be a change in the editorship of the *Celtic Magazine* next month, on the completion of its eleventh annual volume. It has been edited from its commencement by Mr. Alexander MacKenzie, author of the histories of the MacKenzies, the MacDonalds, the Camerons, and other Highland clans, who is also proprietor of the magazine. Mr. MacKenzie has for the last eighteen months edited the *Scottish Highlander* newspaper, besides his historical labours; and he finds it necessary to retire from the editorship of the *Celtic Magazine*. The new editor is a well-known Celtic scholar, Mr. Alexander MacBain, F.S.A. Scot. Mr. MacBain has contributed several valuable articles to the magazine, is author of a work on *Celtic Mythology*, and has made various contributions on Celtic

subjects to the *Transactions* of the Gaelic Society of Inverness, &c. The magazine will continue to be published, as hitherto, by Messrs. A. & W. Mackenzie, of Inverness.

M. D'ARBOIS DE JUBAINVILLE has been writing in the *Revue historique* on the subject of "Origines gauloises: l'Empire celtique au IV^e siècle avant notre ère," and since then he has made a communication on the subject of "Celts et Germains" to the Académie des Inscriptions. Among other things, he fixes on a good many words which he believes the Germanic race to have borrowed from the Celts. We have not seen his papers, but have received remarks on them by M. Emile Ernault in the April and July numbers of the *Bulletin Mensuel* of the Faculté des Lettres de Poitiers. Even in case these scholars overrate the debt of the German to the Celt, no harm is done, as the students of the Germanic languages will not be slow to sift the question. We are curious to know what they will say.

THE July number of the *Gelehrte Anzeigen*, of Göttingen, contains a review of Schuchardt's treatise "Ueber die Lautgesetze" by Dr. Bezzenberger, who declares that the author has subjected the *πρωτον ψευδος* of the neogrammatical school to a most destructive criticism. The same number has also a very favourable notice by Dr. Blas of Prof. Walter Scott's "Fragmenta Herculaniensia."

FINE ART.

Japanese Homes and their Surroundings. By Edward S. Morse. (Sampson Low.)

THE pictorial and decorative arts of Japan have absorbed so much European attention that it is almost with relief that we turn to a volume like this. The architecture of Japan has not been altogether neglected. Some of its peculiarities of construction (especially in temples and castles) have been well described and illustrated in Dr. Dresser's book for instance, but the ordinary domestic building has hitherto not been deemed of sufficient interest for separate elaborate study. There is little, indeed, that is striking in the ordinary appearance of a Japanese house, or a collection of them. Sheds and bungalows on a small scale, simply constructed and for the most part plainly roofed, with no prominent features such as cornices, porches, chimney-stacks, or bow-windows, they were not likely to attract much attention till the interest in the thousand more strange and beautiful products of the natural art-genius had to a certain extent subsided. It is, perhaps, even now the wide sympathy felt for this gentle people rather than the peculiar features of their residences that makes such a book as this well worth writing and well worth reading. In other words, its interest is quite as much ethnographical as architectural.

For Europeans, indeed, there is little to learn from a study of Japanese dwellings except their admirable economy, their absence of pretension, and their perfect adaptation to the customs of the people. Unless we make up our minds to dispense with chairs, sofas, beds, or laced boots, to trust our privacy to a sliding shutter, and to exchange our fireside for a pan of charcoal, we can never adopt their notions of domestic comfort; and it is mainly in decorative taste that our homes are likely to benefit by a study of those of the Japanese. The reading of Mr. Morse's volume may have its effect on the shape of our towel-racks and

the arrangement of our ornaments, but it is scarcely likely to lead to the construction of villas à la japonaise.

In their building, as in everything else, the Japanese appear as the ready but unservile adapters of the arts of other nations. In a chapter, interesting but too short, Mr. Morse sketches the genesis of the present dwelling-house of the Japanese, and shows the features in which it resembles those of the Ainos, the Chinese, the Koreans, and the Malays. This line of investigation has not been begun a moment too soon. Even now the origin of some of such remarkable characteristics of the Japanese dwelling as the two recesses in the guest room (the *toko-noma* and the *chigai-dana*), is lost in obscurity; and the task of adequately illustrating the castles of the old feudal aristocracy of Japan, now for the most part destroyed or dismantled, has been too much even for the industry of Mr. Morse. So many minds are, however, attracted by the picturesqueness, the romance, and the heroism of the middle ages of Japan—middle ages lasting even to our day, and destroyed, as it were, in the twinkling of an eye—that we may well hope that the subject will be taken up in earnest by someone with sufficient leisure and patience to rehabilitate for us those homes of fantastic chivalry and truly national art.

It is with no wish to disparage Mr. Morse's labours that we refer to subjects which he has not treated, for it is the able and exhaustive manner with which he has dealt with his real theme—the Japanese home of to-day—that makes us refer to any others. We may well be thankful for what we have got. In a succession of clearly written and fully illustrated chapters we learn all that is to be told of the construction of the Japanese dwelling, its roofs and walls, its ceilings and partitions, its furniture and decorations—all of which are interesting, not only technically, but for the light they throw on the life and character of the people. To one habit—viz., that of sitting upon their heels—is due the low height of the rooms, the absence of all heavy articles of furniture, the flooring of thick soft mats, perhaps, also, to some extent, the delicacy and fragility of the houses and their fittings. Certainly with the view of setting up house no habit could be more economical. The race of Shoolbreds and Maples would find little encouragement for enterprise in Japan, where sideboards and bedsteads, heavy curtains and carpets are entirely unknown.

But Mr. Morse does not stop here, but tells us of their sanitary arrangements and their bath rooms, their summer houses and their gardens. The latter, with their miniature landscapes, their diminutive lakes and bridges, their tiny rocks and dwarf trees, seem to be derived from the Chinese. In them the Japanese indulge in a taste for the fastidious grotesque which seems to be that part of their fancy which is least shared by Western nations. To the latter it has something of the childish, at which they have not yet ceased to smile, although their mirth is no longer contemptuous. Of one advantage these gardens possess we learn, for the first time, from Mr. Morse. They can be transported, rocks, trees, lakes, and bridges, from one residence to another.

But at bottom it is just, perhaps, their childishness—their direct unsophisticated

naturalness—which accounts for that universal feeling of something more than friendliness (affection would not be too strong) which Europe entertains for the Japanese alone of all the nations of the East; and as we close Mr. Morse's pages we feel that we have been lingering delightfully among gentle children in a land of toys. COSMO MONKHOUSE.

THE ART MAGAZINES.

It is a characteristic of the *Portfolio* that all its large illustrations and some of its small ones are of pictures and objects contained in our national collections. First there is an etching by Rhead of Botticelli's "Venus with Roses and Cupids" in the National Gallery. If it is asked why this melancholy grace was chosen to depict the goddess; perhaps Miss Cartwright's story of "La Bella Simonetta" in the *Magazine of Art* will suggest a solution. The broad and solemn landscape (also in the National Gallery), by Rembrandt, of "Tobias and the Angel" is well translated into mezzotint by Brandard; and a very beautiful photogravure of Della Robbia's "Annunciation" (at South Kensington) accompanies a critical essay by Mr. Cosmo Monkhouse. Prof. Church discourses pleasantly upon those old-world and often eminently artistic trinkets called pomanders, charming specimens of which are engraved from the British Museum and private collections now on loan at South Kensington. Mr. Blomfield concludes his account of artistic iron work of the Sussex Weald.

THE *Art Journal* gives a good etching by Courty of a *genre* interior by Léon Lhermitte, from a Glasgow collection, accompanied by a sketch of the artist's career. The new rage for pastel occasions the resuscitation of a once fashionable favourite, the Venetian, Rosalba Carriera, who practised the art in Paris and elsewhere in the reign of Queen Anne. The decorative designs from stuffs in the pictures of Metsys, L. de Heere, Crivelli, and Paolo Veronese, with Mr. Robinson's concluding paper thereon, are more interesting than any of the other somewhat indifferent illustrations.

THE *Magazine of Art* contains an interesting survey of the work of Paul Baudry, whose death, in August, at the age of fifty-eight, inflicted so great a loss upon decorative historic painting in France. An engraving of the bronze bust of the painter by Dubois accompanies the text. The customary article upon Current Art is illustrated with engravings of Mr. Alfred East's charming "By Tranquil Waters," Mr. Bramley's "Domino," &c. Mr. Penderel Brodhurst contributes to one of the burning questions of this year's "silly season" by his account of the last century Strange and Gainsborough "Academy Scandals." Papers upon Art in Rome, with some good reproductions from Piranesi's beautiful plates, upon Saracenic brass work by Mr. Stanley Lane-Poole, "The Charterhouse," &c., are included in the very varied contents of this popular magazine.

THE September number of *Les Lettres et les Arts* (Boussod, Valadon, & Co.) has for frontispiece a portrait of Alexandre Dumas fils, finely etched by Bonnat. There is a second etching, very poetical in treatment, by Jules Breton, illustrating some verses by the artist himself, entitled "Le Soir dans les Hameaux du Finistère." Actuality is represented by a legend of the Gemmi, told by Guy de Maupassant, and illustrated with effective realism by Eugène Burnand. Of the pictures accompanying the article on Leo XIII., the scene with the Swiss guard is much more life-like than the portrait of the Pope. The facsimiles of Marillier's designs,

illustrating the "Fables" of the Abbé Aubert, have only an historic interest; and the same may be said of some bold attempts to reproduce women's dress in the early part of the middle ages. The number would not be complete without a portrait of a French actress by Mme. Madeleine Lemaire.

In the second August issue of *L'Art*, M. Emil Michel concludes his review of the new Amsterdam Museum of Painting, the catalogue of which is not yet published, with a wish that the Louvre too may follow the good examples of Munich and Berlin in publishing new and adequate catalogues. The rest of the number is occupied by M. Paul Leroi's discussion of the sculpture of the French Salon. He calls attention to the youthful talent of François Etcheto, Mdle. Camille Claudel, and Peter Victor. Drawings from some of their works accompany the text, and engravings of Ringl's medals of Auguste Vacquerie and Dumas fils. The editor of *L'Art* further dilates upon Ringl's and Rodin's differences with the Royal Academy, imputing to the latter a course of action little marked by courtesy or intelligence. An etching by Leterrier, which adequately translates Fortuny's brilliant little "Souvenir de Maroc," and a pen-drawing by Paul Huet, are given *hors texte*.

THE *Gazette de Beaux-Arts* for August contains a survey of modern English architecture by Paul Sédille, illustrated with woodcuts; the fifth instalment of Paul Mantz's "Andrea Mantegna," and the second article upon the latest writings concerning Lionardo da Vinci. In a description of the Exhibition of Retrospective Art at Limoges, which was opened in July, the goldsmith's work is chiefly dwelt upon, but interesting remarks upon the miniatures occur. Many fine ones are exhibited, although the chief treasures of the district now form a portion of the collection of miniatures in the Bibliothèque Nationale at Paris. Of considerable value to the art-historian are the registration books of the numerous *confréries* or trade guilds of Limoges, ornamented with drawings and illuminations, many of which date from the foundation of the guilds in the fourteenth and fifteenth centuries. M. E. Got discourses upon the artistic treasures of the museum of the Comédie française, and makes an appeal for the better housing of the more perishable among them. An etching of Houdon's statue of Voltaire in the *foyer* of the theatre accompanies the text. A pretty portrait by David, supposed to be of Mdme. Golly, is among the woodcuts. A heliogravure of Dubois's fine equestrian statue of the Constable Anne de Montmorency, printed in blue, should have accompanied the article upon the Salon of 1886, in the July number of the *Gazette*.

THE "Rauch-Collegium," a smoking party of Dutch petits-bourgeois, by the promising young Munich painter, Claus Meyer, is reproduced in the July number of the *Zeitschrift für Bildende Kunst*, in an etching by Bötcher, in which the delicate modelling and refinement of tone of the original is admirably rendered. The perfection in detail of the Venus of Milo has been questioned; and in Herr Henke's concluding critical article he proves the features of the goddess to be absolutely unsymmetrical, and joins with Overbeck in assigning the statue to a much later period than that usually accepted. Neuwirth closes his notes upon Dürer's second journey to Italy, and Beckmann writes upon the Arab museum at Cairo.

In the August issue of the same journal Adolf Rosenberg criticises the productions of the Munich school, shown at the Jubilee Art Exhibition at Berlin. The sculpture, it would seem, is nowhere, and painting in a declining

condition, partly attributable to the circumstances of the past government of Bavaria. It is hoped that recent changes will furnish the higher branches of art with the necessary stimulus of encouragement. The religious subjects so much affected just now—from Gabriel Max's startling "Crucifixion," and his followers' (Kaulbach and Defregger) feeble rendering of "high sentiment," to the "archaeological-picturesque" works of Keller and Wolf—are very inadequate. For the animal and landscape painters Herr Rosenberg has a good word, and Max Schmidt's "Am Mugelsee" is reproduced in the text. An excellent photogravure is given of Emil Rau's bright and characteristic piece of *genre*, rich in humour of facial expression, which is among the best of its class in the exhibition. Coloured engravings of the sixteenth-century choir stalls in Mainz Cathedral show the fine carving as it appears after the removal of several layers of paint imposed by previous generations upon the original oak.

Repertorium für Kunstwissenschaft. (Band viii., Heft 3 and 4, and Band ix., Heft 1.) This very thorough German periodical pursues its accustomed course. In the third part of the fourth volume Dahlke continues his minute and laborious account of the Tyrolean artist, Michael Pacher. Most readers revolt against page after page of minute description of pictures. Those who do not may succeed in reading these learned articles. Dr. Gustaf Upmark gives a catalogue of the Swedish work of the German engraver, Jeremias Falk. A twelfth-century Gospels manuscript from Kloster Freckenhorst is described by Diekamp; while it falls to the lot of Dr. Hach to deal with Peter van Kessel, painter of flowers. The editorial part of the number is, as usual, excellent. In the fourth part, Woermann writes on the Leda of Michelangelo, a subject to which Michaelis has recently called fresh attention in a contribution to the *Festgruss an Anton Springer*. Woermann brings in evidence the engravings of the subject, one by Joannes Baptista de Cavalleris (Heineken, 1a), another (H. 1) copied from this print, and a third (H. 1b), copied from one or other of the former. From these he concludes that the National Gallery Picture, which wants the Egg and the Dioskuri, if the original, is at all events not in its original condition. It may have been re-painted, or it may be a copy. Dr. Sokolowski contributes an article on the Italian Renaissance artists of Krakau; Dr. Ilg one on T. Pollak, an Austrian artist of the seventeenth century; while Laschitzer completes Franken's list of Van de Passe's engravings. The ninth volume commences with a discussion of the work of the Masters A. G. (Glockenton), and W. H., by Max Lehrs. Schlie and Klemm contribute unreadable "materials" about the painter Ernst Dietrich and the architect Aberlin Tretsch. Leitschuh gives an accurate account of the twenty-one woodcuts in the first edition (1507) of the Bamberg *Halsgerichtsordnung*, fourteen of which were cut at the bishop's expense by the Nürnberg woodcutter, Fritz Hamer, the other seven being probably by the same cutter, but done at the cost of the printer, Johann Pfeyl. The editorial matter and reviews are, as usual, very complete.

NOTES ON ART AND ARCHAEOLOGY.

FOLLOWING the precedent of last year, the fifth annual exhibition of the Society of Painter-Etchers is now being held, not in London, but at Derby, in the Corporation Art Gallery. Some seventy of the best-known plates of the president of the Society, Mr. Seymour Haden, are included in the collection.

THE Home Office has issued a notification that, in order to more effectually assist the

efforts of antiquarian societies for the preservation of objects of general interest (by asserting the claims of the Crown to coins and antiquities coming under the description of treasure-trove) the Lords of the Treasury are willing—as an inducement to finders of such articles to promptly report their discoveries to the government—to so modify existing regulations as to hand over to such finders articles not actually required for national institutions, and the sum received from such institutions as the antiquarian value of the articles retained, subject to a deduction of 20 per cent. from the antiquarian value of such coins and objects as are retained, and of such a proportion of the value of all objects discovered as may be hereafter determined. This arrangement is a tentative one, and the complete right of the Crown as established by law to all articles of treasure-trove is preserved.

THE October number of the *Hobby Horse*, the quarterly recently instituted by the band of young artists who call themselves "The Century Guild," will contain a facsimile of an unique copy of William Blake's broadsheet of "Little Tom the Sailor"; a poem, by Mr. W. Bell Scott; and Notes on D. G. Rossetti, by Frederic Shields, with two reproductions from Rossetti's "Wicked Husbandmen" series.

THE screen is now removed from before Sir F. Leighton's large fresco, "The Arts of Peace," at South Kensington. The composition forms, in its principal features, an effective contrast to "The Arts of War" in the opposite lunette, and is highly decorative.

SIR JOHN SAVILE LUMLEY, British Ambassador at Rome, has offered to present to the Nottingham Castle Art Museum a collection of specimens of classical antiquity which he has made on the site of the Temple of Diana, near Rome. The collection comprises a large number of objects and fragments in terra-cotta, bronze, and marble, as well as specimens of inscriptions.

DR. LÜCKE, director of the Municipal Museum at Leipzig, has accepted the post of Professor of Art History in the Düsseldorf Academy of Art.

HERR DASMUTH, of Berlin, has issued a cheap edition of thirty-five plates from a sixteenth-century pattern book for embroidery or lace work, published originally at Nuremberg, in 1597, by one Johann Sibmacher. Some of these patterns are very beautiful, and in their grace and precision remind us of the time when needlework was still a fine art. As the black-letter title-page sets forth in quaintest of old German, the "patterns may be worked after the several fashions of rope-stitch, flat-stitch, cross-stitch, or Jew's-stitch, and are especially suitable for the so-called cut-work."

THE last number (i. 2) of the *Bullettino* of the Istituto Archeologico Germanico at Rome, contains two interesting articles by Mr. F. M. Nichols and Prof. Jordan, on recent discoveries that have been made on the verge of the Forum between the House of the Vestals and the Temple of Faustina. To Mr. Nichols is due the credit of having first pointed out that remains still exist at this spot of a fine building erected in the time of Augustus. Other previous writers have taken these remains to be of later date, and of but little interest. Excavations made at Mr. Nichols's suggestion have shown that a large structure, divided into three rooms, existed close by the House of the Vestals. Its walls, which were built of massive blocks of white marble, beautifully jointed, are set without any mortar—obviously a work of Augustan times. There are very strong reasons for believing that this costly structure is part of the *Regia*, as rebuilt on a more magnificent

scale by Gnaeus Domitius Calvinus, after his Spanish victories in A. U. C. 718. The inscribed pedestal, now set on the Palatine, probably refers, as Prof. Henzen had already pointed out, to the same victories. Its inscription runs thus:—CN · DOMITIIVS · M · F · CALVINVS · PONTIFEX · COS · ITER · IMPER · DE · MANIBVS (archaic). Prof. Jordan shows that the name *Regia* has usually been wrongly applied—mainly owing to a misunderstanding on the part of Dion Cassius. The *Regia* strictly speaking was not the house of the Pontifex Maximus, but a *fanum*, where he performed his priestly functions. The dwelling of the Pontiff (*domus publica*) appears to have stood a little higher up the Sacra Via, and it was this latter building, not the *Regia* (as Dion says), which was given by Augustus to the Vestals when he became Pontifex in A. U. C. 742. Another important fact has been established by the recent excavations, namely that the Sacra Via never passed close by the Temple of Vesta and the Vestals' house, as has usually been supposed. Foundations of an early republican building were found on what had been thought to be the original line of the sacred road. A further suggestion of Mr. Nichols, which though not capable of proof, yet seems extremely probable, is that the celebrated Consular Fasti, now in the Museum of the Capitol, were cut on the walls of this Augustan marble *Regia*. These inscriptions, which are cut not on slabs but on blocks of white marble, were dug up at various dates on and near this site; and Mr. Nichols shows that the blocks and their intermediate marble pilasters are spaced out so as to fit one of the rooms in the newly identified *Regia*. A paper on the same subject was recently read by Mr. Nichols before our own Society of Antiquaries.

MUSIC.

GLoucester Musical Festival.

Gloucester: September 8, 1886.

THE one hundred and sixty-third Festival of the Three Choirs of Gloucester, Worcester, and Hereford commenced last Tuesday morning with the usual special service in the cathedral. Dr. S. S. Wesley's fine anthem, "Blessed be the God," was performed, and served to remind one of the famous composer and organist who lived here, and devoted so much of his time and talent to the cause of art. But we pass on to the festival proper. The "Elijah" was given in the cathedral yesterday morning. Of this work it will be quite sufficient to say that it proved, as usual, a great attraction, and that the principal parts were taken by Mme. Albani, Mme. Patey, and Messrs. Lloyd and Santley. Mr. C. L. Williams conducted with his usual ability.

Three years ago the plan of the festival included three novelties, besides Dr. Stanford's Elegiac Symphony, which was all but a novelty, seeing that it had only been given once at Cambridge. This desire to keep pace with the times is again manifest in the arrangements for the present week. Mr. C. Harford Lloyd, former organist of Gloucester Cathedral, contributes a cantata, "Andromeda"; Mr. W. S. Rockstro an oratorio, "The Good Shepherd"; while Miss Rosalind Ellicott comes forward with a dramatic Overture, and Dr. Parry with a new orchestral Suite. Thus honourably does the city of Gloucester follow the excellent example set by Birmingham and Leeds. The scheme therefore deserves commendation, and it will now be our duty to say how far we think the composers have shown themselves worthy of the honour bestowed on them.

Of the four novelties we shall only be able to speak about two this week. The first is Mr. Lloyd's "Andromeda," performed yesterday even-

ing in the Shire Hall. A part-song, written by the composer, was received here with marked approval three years ago; and his cantatas written for Worcester and Hereford showed talent, and gave promise of better things in the future. "Andromeda" is Mr. Lloyd's most ambitious effort. Mr. F. E. Weatherly has again written a libretto for him. The story of the unfortunate maiden bound to the rock to atone for her mother's pride, and of Perseus who slew the monster and set her free, is well arranged for musical purposes. The language is studiously simple. The verses flow on smoothly, except in a few places where the effect is jerky. There are lines somewhat too commonplace, others bordering on the comic. But we must not stop to quote. The first thing to notice in Mr. Lloyd's music is the use he has made of representative themes. It is the fashion of the day. No composer can escape from it. Many, indeed, have no desire to do so. They find it a very convenient help. Mr. Lloyd in a short, simple instrumental introduction gives us four themes, of which two—the "Curse" and the "Love"—appear many times in the course of the work. The composer, however, wishes it to be understood that in his cantata he has made no attempt to imitate Wagner's method of treatment of themes. It certainly seems open to consideration how far the one is really of use without the other. This, however, is a problem which time and composers will gradually solve.

There are many points in Mr. Lloyd's cantata worthy of commendation. The choruses are by far the most interesting numbers. The opening one of the queen's maidens is gracefully written for the voices, but appeared a trifle long. In the chorus, "Woe for the terrible day," there is some very effective writing. Passing by a tame Mendelssohnian march, we come to an expressive chorus, "Hear us, O Goddess!" in which there is a fugato passage showing a practised hand. Mr. Lloyd, indeed, all through the cantata, makes it evident that he has not neglected the study of canon and fugue. And yet there is no ostentatious display of learning. In the chorus in which the Priest pronounces Andromeda's doom, a quaint effect is produced by use of the Dorian mode, and by the light accompaniment, consisting of chords of bare fifths. Polyphony and homophony too, near the close, are well contrasted. The taking up, in diminution, of the Priest's chant by the chorus is skilfully managed. In the chorus, "Slowly over the deep we go," a figure is kept up in the orchestra for some time with Schubert-like persistency. There are some happy touches of harmony, and more than one indication of dramatic power. Mr. Lloyd seems afraid of getting beyond his depth. He is wise to be cautious; but for the time this fear fetters his imagination, and prevents sustained interest. In the final chorus, "Love, thou Victor," considerable effect is produced by very simple means.

Of the solo music, the two best numbers, to our thinking, are the Andromeda scena, "O Night, O Night," and the song, "Maiden of the Snow-white Brow." The first, though uncomfortably written for the voice, was well rendered by Miss Anna Williams, and the second interpreted by Mr. E. Lloyd in his best manner. The contralto music was taken by Miss Hilda Wilson, and she did full justice to it. Her part of the mother, Cassopeia, is not very attractive. Mr. Watkin Mills sang the Priest's music with care and taste. The scoring is clever, but often too heavy; altogether, owing to the prominent use of the wood-wind, there is monotony in the colouring. The work was conducted by the composer. The chorus sang well, but, at times the soft passages were not given with sufficient delicacy. The male voices were most to blame in this matter. The fine orchestra, led by Mr. Carrodus, played with zeal and discretion. Mr. Lloyd has achieved a success, but we still look

for a greater one. The fault of festival concerts is that they are too long: the second part was not over till past eleven o'clock. It seemed unfair to put Miss Ellicott's Dramatic Overture quite at the end. It was difficult to give to it the attention which it deserved. It is the work of a promising student. The themes, if not particularly original—for the influence of Weber and Schumann is strongly felt—are well set forth, and the form of the piece is regular. Miss Ellicott had to come forward at the close. Another interesting feature of the programme was the performance of Sterndale Bennett's Pianoforte Concerto in C Minor. Last season she played it in London at one of the Philharmonic concerts, and we then had occasion to praise her reading of the work, both from a technical and an intellectual point of view. Her success at Gloucester was great, and thoroughly well deserved. There was, besides, vocal music, and an Andante and Rondo from a Molique concerto, admirably interpreted by Mr. Carrodus.

This morning Dvorák's "Stabat Mater" was given in the cathedral. There were a few slips in the orchestra, one specially noticeable at the commencement of "Fac ut portem"; and there was a tendency on the part of the conductor to hurry one or two of the movements. But, with these exceptions, the performance was in every way worthy of the noble work. The singing of the choir was exceedingly fine. Mr. C. L. Williams, the conductor, thoroughly entered into the spirit of the music. Full justice can be done to it, however, only under the composer's baton, for he is able to indicate many a delicate nuance or change of tempo not marked in the score. The solo parts were rendered by Mme. Albani, Mme. Patey, and Messrs. Lloyd and Santley. The last-named could not be heard distinctly; but he was unwell, and at one time it was even doubtful whether he would be able to sing.

This evening, Mr. Rockstro's oratorio, "The Good Shepherd," was performed in the cathedral. It is too late to notice it this week. We may, however, say that the music made a by no means favourable impression on us. It is the first work of Mr. Rockstro's which we have heard. There is little or no originality about it, and it resembles Joseph's coat of many colours, for it is written in a variety of styles—now Handel, now Spohr, but oftenest of all Mendelssohn.

J. S. SHEDLOCK.

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